THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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TWELFTH SUNDAY AFTER TRINITY.

And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.—*St. Mark* vii. 34.

THE Son of GOD in doing good
Was fain to look to heaven and sigh:
And shall the heirs of sinful blood
Seek joy unmix'd in charity?
GOD will not let Love's work impart
Full solace, lest it steal the heart;
Be thou content in tears to sow,
Blessing, like JESUS, in thy wo.

He look'd to heaven, and sadly sigh'd—
What saw my gracious Saviour there,
With fear and anguish to divide
The joy of heaven-accepted prayer?
So o'er the bed where Lazarus slept
He to his Father groan'd and wept:
What saw he mournful in that grave,
Knowing himself so strong to save?

O'erwhelming thoughts of pain and grief
Over his sinking spirit sweep;—
"What boots it gathering one lost leaf
Out of yon sere and wither'd heap,
Where souls and bodies, hopes and joys,
All that earth owns or sin destroys,
Under the spurning hoof are cast,
Or tossing in the autumnal blast?"

The deaf may hear the Saviour's voice,
The fetter'd tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven;—
These baffle e'en the spells of heaven;
In thought of these, his brows benign
Not even in healing cloudless shine.

No eye but His might ever bear
To gaze all down that drear abyss,
Because none ever saw so clear
The shore beyond of endless bliss:
The giddy waves so restless hurl'd,
The vex'd pulse of this feverish world,
He views, and counts with steady sight,
Used to behold the infinite.

But that in such communion high
He hath a fount of strength within,
Sure his meek heart would break and die,
O'erburthen'd by his brethren's sin;
Weak eyes on darkness dare not gaze,
It dazzles like the noon-day blaze;
But he who sees GOD's face may brook
On the true face of sin to look.

What then shall wretched sinners do,
When in their last, their hopeless day,
Sin, as it is, shall meet their view,
GOD turn his face for aye away?
LORD, by thy sad and earnest eye,
When thou didst look to heaven and sigh;
Thy voice, that with a word could chase
The dumb, deaf spirit from his place;

As thou hast touch'd our ears, and taught
Our tongues to speak thy praises plain,
Quell thou each thankless godless thought
That would make fast our bonds again.
From worldly strife, from mirth unblest,
Drowning thy music in the breast,
From foul reproach, from thrilling fears,
Preserve, good LORD, thy servants' ears.

From idle words, that restless throng,
And haunt our hearts when we would pray,—
From pride's false chime, and jarring wrong,
Seal thou my lips, and guard the way:
For Thou hast sworn, that every ear,
Willing or loth, thy trump shall hear,
And every tongue unchained be
To own no hope, no GOD, but Thee.

KEBLE.

BIOGRAPHICAL.

MEMOIR OF WILLIAM HALES, D. D.

WILLIAM HALES was the son of the Rev. Samuel Hales, a virtuous and respectable clergyman, who for many years was curate and preacher in the Cathedral Church of Cork. He was born on the 8th of April, 1747, and his early days were passed under his father's roof, where his excellent parents instilled those early lessons of Christian virtue and wisdom, which, under the divine blessing, were implanted in his heart, and always directed his conduct. When about eight or nine years of age he went on a visit to his maternal uncle, the Rev. James Kingston, Prebendary of Donoughmore, a man of piety and learning, who conceived so high an idea of his abilities and disposition, that he offered to take him under his own care, and prepare him for college with his son. This kind and liberal offer being accepted, William became an inmate at his uncle's house, with whom he spent some years in diligent study, and to whom he always afterward felt and expressed the deepest obligations.

In 1764, he was entered at Trinity College, Dublin, of which he was afterward to be so distinguished an ornament. His tutor, Dr. Forsayth, Fellow of Trinity College, a man of great talents and warm heart, soon perceived his abilities, and devoted himself to their cultivation with a zeal which was natural to him. His attention was rewarded by the success of his pupil. At the quarterly examinations, Mr. Hales always obtained the premium or certificate which placed him at the head of his division; his progress in classics and mathematics was remarkable, and he obtained a scholarship with high credit.

Mr. Hales was a diligent student during his undergraduate course; he always rose very early, and attended prayers in the College chapel at six o'clock. His religious and moral character was blameless, his manners were mild and unassuming, his disposition affectionate, his temper cheerful and agreeable; and his tutor felt so much interested about him, that he made him relinquish his own rooms and reside with him. The continual intercourse which subsisted between them soon ripened to warm affection, though Dr. F., like many persons of affectionate dispositions, was subject to occasional fits of ill-humor. On such occasions Mr. Hales made it a rule not to speak; but even this did not always succeed in calming his friend. Silence would sometimes still further provoke him, and he would say, "Why don't you speak?" To which Mr. Hales replied, "I will not speak. Whatever I might say you would turn against me in your present state of mind." His tutor taught him to play chess, and in a fortnight he was able to check-mate his instructer. This was by no means agreeable to a man like Dr. F. On one occasion, at the conclusion of a game he had lost, Dr. F. rose without speaking, and, provoked beyond all endurance, tumbled the chess-men into the fire, after which Mr. Hales would never play with him again, though often solicited to do so. "No," said he, "you know you burned the chess-men." He once expressed his surprise to Dr. F. that a man of his sense and great talents could not restrain his temper. "Hales," said he, "if you could compare what anger I let out with what I keep in, you would think me very moderate."

The career of Mr. Hales was so brilliant, that his friends perceived the highest advantages and honors of the University lay open to him. A fellowship of Trinity College was then, as at present, an office of high distinction, leading to a comfortable and respectable establishment in life, and the candidates were usually numerous. The examination, which was public, extended over the whole circle of classics and science. Hence the extent of the course, and the multiplicity of knowledge required, has rendered a strong constitution as essential to a candidate for fellowships in Trinity College as a powerful intellect; and many men of talent have declined so Herculean a task from a deficiency in bodily powers. Mr. Hales, however, commenced it while he was an undergraduate, and, at the same time, continued to distinguish himself until he attained the degree of Bachelor of Arts, which was in the year 1768. A fellowship was now vacant, and the examination for it was to take place in a few months. Mr. Hales determined to undergo the formidable ordeal, but his health began seriously to suffer, and his affectionate tutor's care was chiefly directed to support it under the exhaustion proceeding from intense application. At the close of the examination, which lasted for several days, he was declared to be the successful candidate, amidst the congratulations of his friends and the admiration of the University. He was at this time only in his twenty-second year, having taken his degree but a few months before; and such an instance of success was at that time, we believe, unparallelled.

He now undertook the important office of a college tutor. His character stood so high that his lectures were soon attended by large classes of students, who came from all parts of the country to enter under his tuition. His countenance was so fair and youthful, that, it is said, several gentlemen hesitated about placing their sons under the care of so juvenile an instructer. In consequence, his friends advised him to cut off his hair, and replace it by a white wig, such as was commonly worn at that time by the clergy and members of the learned professions. This had the desired effect, and no more objections were made to Mr. Hales's youth. His success as a tutor was great: in the year 1774, his pupils were nearly twice as numerous as those of any other tutor. His attention was devoted, not only to the temporal, but the eternal interests of the young men confided to his care; he watched over them with the solicitude of a parent, and regarded their interest much more than his own. They were greatly attached to him (though they could not divest themselves of a degree of awe while in his company,) and have often observed that his lectures were made so pleasant, that they liked to attend them. He was a great advocate for early rising, and extremely vigilant on this as well as on all other points connected with the welfare of his pupils. If he found them in bed in a morning, he often used to administer to them what he called "cold pig," in the shape of a sprinkling of cold water. One of his pupils has mentioned that he gave regular Scriptural instructions, and every Sunday evening explained fully the truths and blessings of the Gospel. In due time, Mr. Hales was raised to the sacred order of deacon, and to the priesthood, and, without doubt, these solemn vocations gave additional impulse to his zeal in promoting the spiritual welfare of the pupils entrusted to his care.

In 1778, Mr. Hales commenced his career as an author, by publishing his "*Sonorum Doctrina*," a tract chiefly designed to explain and vindicate Sir Isaac Newton's Theory of Sounds, and confirm it by the experiments of recent philosophers. This was followed, in 1782, by a Dissertation "*de Motibus Planetarum*," and, in 1784, by his "*Analysis Equationum*," on the publication of which he was highly complimented by the celebrated La Grange, who wrote to him from Berlin on the occasion.

He was now in the full business of life. Actively and usefully occupied, his reputation extended daily, and his society was cultivated by men of the first distinction. By the University he was deservedly esteemed, and, to mark their sense of his high character in a way most gratifying to his feelings, that learned body, without solicitation or expense, conferred the degree of Doctor of Divinity on his venerable father. His conversation was peculiarly agreeable and striking. He united with extensive and profound information a quickness of thought and an acuteness of remark, which, with the liveliness of his spirits and the benevolence of his heart, rendered him a most effective and popular member of society. At that time, Dublin was the resort of a numerous nobility and gentry; and at Dr. Hales's rooms were often assembled many of the most remarkable characters in politics and literature. Here, and at his old tutor's, were frequently to be seen the Earl of Shannon, whose great political influence was as much owing to his talents and character as to his large fortune; Dr. Newcome, Bishop of Waterford, and afterward Primate of Ireland; Dr. Woodward, Rector of St. Werburgh's, afterward Bishop of Cloyne, and other noblemen and gentlemen of great distinction.

It has been observed already that Dr. Hales was zealous in cultivating religious knowledge in his pupils; but though well informed on theological topics, he had not yet had the opportunity of devoting himself peculiarly to them. The duties of his office, as tutor, rendered it incumbent on him to spend a considerable part of his time in the study of science and of classical literature; and, as we have seen, his earliest publications, like those of the immortal Barrow, were on mathematical subjects. He said, what first turned his thoughts strongly to theology, was hearing the conversation of Dr. Priestley, and other Socinians, while he was residing as a fellow in Trinity College. The doubts he heard stated by them respecting the doctrines of the Church, made him resolve internally to devote more of his time to the study of the Scriptures. He frequently used to express with thankfulness the happiness and thorough conviction which was the result of his determination. His vigorous and well regulated mind was now directed into a channel which was calculated to exercise its noblest faculties, and to afford the most satisfactory results. The difficulties of sacred chronology happened peculiarly to fix his attention, and in his endeavors to unravel the intricacies of the subject he found so much improvement and interest as induced him to design that great work on chronology which occupied much of the remainder of his life. It is, perhaps, impossible to fix the exact period when he formed this design, but it certainly had occupied his mind for some time before he resigned his fellowship and professorship of oriental languages, in 1788; for his principal object in doing so, and accepting the rectory of Killesandra, county Cavan, was to gain more leisure for his work on chronology.

In this year Dr. Hales was presented by the college to the benefice just mentioned, and retired to that remote situation, where the remainder of his long life was devoted to the service of religion and virtue. He never obtained any high preferment, and never sought it. He was indeed a man who loved learning and goodness for their own sakes, and whose ambition was attracted by loftier and more permanent objects than worldly dignity or riches. Content to do his duty in the sphere where Providence had placed him, he devoted his heart and soul to it; and was, perhaps, a happier, a better, and a more useful man, than if he had been placed in the high situation which his learning and piety merited. It is not always that an addition of station and dignity brings an increase to the power of usefulness. In the Christian Church, each member has his own peculiar office, and every individual may confer inestimable benefits on his brethren, by *zealously* following up that *exact* line of duty which lies before him, each in his order and degree. We can no more spare the exertions of the very humblest members of the Christian body, than those of the most public and exalted.

Dr. Hales was not merely a man of learning and talent,—he was what is far better—an active, conscientious, and useful minister of GOD. His activity in the sacred office was unwearied, and he joined with this, manners so amiable and pleasant, that he immediately became highly popular with his parishioners. He was equally pleasing to the gentry and the lower orders. In summer time he would entertain the respectable tradesmen of the town on Sunday evenings. The Rector and his flock went to church in the course of the afternoon, while those who were of different religious opinions took a walk, but all returned to tea. He entered a great deal into society of all classes, and was as desirous of making himself agreeable and useful to the tradespeople as the gentry: he would occasionally dine with respectable shopkeepers, and had their sons as pupils. Though a man of the greatest learning, he would enter with facility on the most trivial matters, and would listen with surprising patience to the grievances of others, however tiresome or nonsensical. This proceeded partly from the benevolence of his disposition, and partly from his wish of creating such feelings of good-will, as would facilitate the religious instruction and advice which it was his duty to give. He was, indeed, a man singularly devoid of pride and vanity; and though he had a just, and therefore a high estimate of his own abilities and learning, yet it never made him dogmatical or positive. He had read and thought too deeply not to have learned how limited are the powers of the human understanding, and how needful it is in all things to acknowledge our dependence on the Creator.

Dr. Hales's manner of performing the Church service was very impressive. A near relative of his said, "he read the lessons and Church service in a manner which some at least who have heard will never forget. His voice and manner, the justness of his emphasis, resulting from a deep acquaintance with holy writ, and the elevated expression of his fine countenance were peculiarly striking. I have never heard any one read the Communion service like him." In fact, Dr. Hales so thoroughly understood and felt what he read, that he could not fail to read impressively. The most pleasing intonation, the sweetest quality and most extensive power of voice, and the most accurate pronunciation, are, indeed, only the materials of good reading, which require to be moulded and vitalized by the understanding and the heart. This is the case in all reading, but supremely so in sacred offices, for here the soul should be every thing, and the priest of GOD should concentrate himself in the devotion of the high ministry he is performing.

Shortly before Dr. Hales accepted the living of Killesandra, a controversy occurred between his friend, Dr. Woodward, Bishop of Cloyne, and Dr. Butler, titular Archbishop, Mr. O'Leary, &c., in which Dr. Hales distinguished himself by "Observations on the Political Influence of the doctrine of the Pope's supremacy," which were published in 1787 and 1788.

In 1789, he was on a visit in Cork, when he was seized with a violent fever, which for some time interrupted the course of usefulness in which he was engaged. It was said that his physicians treated him injudiciously, and gave him too much laudanum. He returned to Killesandra, against their advice but he was weak and relaxed, and unable to make any exertion of mind or body. A deep depression hung on his spirits, which was in some degree removed by an excursion to England, where change of scene and cheerful society had a beneficial effect on his general health; but on his return he was unable to resume his literary exertions. It is remarkable how often divine Providence checks us in the pursuit of objects which are uppermost in our minds, that we may learn to depend absolutely on GOD, and always feel that our health, our happiness, and our usefulness, are entirely in His hands. Perhaps no greater instance of mercy is shown than interposing between us and the objects we most ardently desire. The pursuits even of sacred literature, if followed with too great a devotion, have a tendency to absorb the attention from still higher objects; and to be really beneficial to ourselves or others, our studies must be perpetually sanctified by prayer, and offered to GOD as an oblation of service and gratitude.

Dr. Hales bore this deprivation of his enjoyment without complaint. His habitual devotion supported him under depressed spirits, and, what seemed to him, a loss of his intellectual powers. In 1791, he married Mary, second daughter of Archdeacon Whitty, a woman of most amiable temper, and truly religious mind, with whom he lived happily for many years. Some time after his marriage it pleased GOD to relieve him in a manner truly remarkable.—Having read somewhere of a great author, who, when in a fever, had taken laudanum, on which fire had flashed from his eyes, (circumstances that had occurred to himself,) and that he had recovered his health by constantly persevering in great exercise, he determined to try the experiment himself, and accordingly walked every day in his garden with such rapidity and exertion, that he was frequently obliged to change his clothes from heat. One day, while so employed, a sudden and great discharge of clear water ran from his nose, and he instantly felt as if a great weight was removed from his brain. The grateful and happy sensation was such, that he was hardly able to get into the house, where it was some time before he could compose his feelings of joy. From that time he felt his mental faculties almost clearer than they had ever been. He mentioned the strange circumstance to many physicians, who said that his disorder apparently had been water on the brain, but they had never known a similar instance of recovery.

Dr. Hales was now enabled, to his great happiness, to resume his literary labors. At this time the French Revolution was shedding its baleful influence over Europe, and England herself stood on the brink of a précipice, from which she was happily saved by firm measures and high principles. In 1793, Dr. Hales published "The Rights of Citizens," and, in 1794, "The Scripture Doctrine of Political Government and Liberty." These were intended to answer Paine's "Rights of Man," the popular clamor for speedy and radical reform of Parliament, and other revolutionary doctrines of the day.

Dr. Hales was a most affectionate parent. He had two sons and two daughters, whom he chiefly educated himself, and who were always much in his society. He had such a power of concentrating his mind on whatever study he was engaged in, that his children were accustomed to play for hours in his library while he was writing his Chronology, and build houses with his books. He was himself particularly fond of the Psalms, and at one time designed a new translation of them; he made his children commit many of them to memory, which he was in the habit of hearing them repeat as they walked in the fields, but particularly on the Sunday morning. His varied stores of information were drawn forth for their instruction and amusement, so as frequently to surprise his friends, by showing them he was acquainted with subjects which seemed most unlikely to have engaged his attention. After having spent the day in the deepest and most abstruse studies, he would permit himself to be roused from his evening nap to play the favorite game of "wild horses" with his children. During the long winter evenings he would sometimes amuse them with tales from the Arabian Nights, and very frequently relate the most interesting histories of Scripture. These scenes dwelt long on their minds, as well as his care to direct their thoughts habitually beyond the concerns of this transitory scene. On such occasions his fine countenance would light up with animated expression, and hope full of immortality. "It is little," he used to say, "to look forward to spending a few years together *here;* but that we should all be united a thousand years hence, that is worth consideration. And to share the society of the angels, of the spirits of just men made perfect! Think of conversing with Abraham—of inquiring from Daniel what he had meant in some of his prophecies, which had appeared dark to our finite capacities!" By his family and friends Dr. Hales was sincerely beloved; and however highly we respect him for his learning and noble perseverance in the cause of religion, it was in the domestic circle that his character appeared in the most lovely and winning form. No unkind word, no impatient expression was ever heard to escape from his lips. When not engaged in study, (from which, however, he would immediately depart on the call of duty or affection,) he was always cheerful, and even playful.

Thus peacefully and usefully passed the days of the excellent Dr. Hales. But in the meantime the political horizon grew black with clouds, and a scheme of insurrection was organized in Ireland, which broke out in 1798. Dr. Hales did not shrink from his post in the hour of peril. When the French troops, who had landed at Killalla, and taken prisoner the bishop, Dr. Stock, were expected to pass through Killesandra, on their march to Dublin; he sent away his family to a place of safety, and remained himself to encourage the inhabitants, and act the part of a loyal patriot. He applied to Government for troops, when a neighboring peer had refused to do so, and succeeded in procuring such a force as tranquillized the country in the neighborhood of Killesandra.

In 1801, he was attacked by an alarming illness, which arose from the following circumstance. He was riding on his way to dinner at Lord Farnham's, when he saw a miserable shed on the side of the road, and, on inquiry, learned that it contained a poor beggar-woman, lying under a violent typhus fever, who was a stranger in that country, and whom no one would venture to approach, for fear of infection. Dr. Hales immediately alighted and went in, when he found the poor creature sensible, but suffering from cold and extreme thirst. He procured some drink for her, and also a blanket and some straw to lie on, and engaged one of the neighbors, by promises of payment, to minister to her wants. He then offered up prayers for her to the Throne of Grace, kneeling at her bedside, and endeavored to impart instruction and true consolation to her soul. The following morning, on his way home, he saw her again, and, commending her to the protection of GOD, departed, intending to come and visit her every day. Before he reached his home he felt that he had imbibed the infection, and, as he said, that "from the crown of his head to the sole of his foot there was no whole part in him." His physicians pronounced it a most malignant yellow fever. His life was in great danger, but the strength of his constitution triumphed, and the tranquil calmness of his mind aided materially in his recovery. His senses never left him, and he said, that our Lord's promise, that "a cup of cold water given in his name to a disciple should in no wise lose its reward," gave him the greatest comfort. His wife was in ill health and in a remote part of the kingdom, but his sister and niece, who loved him much, came immediately from Dublin to attend him in this dangerous fever. They found him composed and happy, and his mind raised beyond the concerns of this world. He frequently repeated sentences from those sacred Scriptures which had long been his study and delight.

While he lay in this fever almost every person in the neighborhood was afraid even to approach the house. But there was one who came and earnestly solicited to see him. It was Dr. Brodrick, Bishop of Kilmore, afterward Archbishop of Cashel, his revered diocesan. Dr. Hales would not consent that this admirable man should incur the danger, as he thought his life too valuable to avail himself of his kindness; but the Bishop came again and found his way to the bedside of his friend.

To be continued.

CHURCH DOCUMENTS.

NORTH CAROLINA: CIRCULAR, ETC., OF BISHOP BOWEN.

DAY OF HUMILIATION AND PRAYER.—So soon as the tidings reached us that the Cholera had appeared on our continent, his Honor the Intendant, with the approbation of the City Council of Charleston, issued a proclamation, recommending the observance of Friday the 29th of June as a day of humiliation and prayer. The Bishop addressed the following letter to the clergy in the city.

"Friday next having been recommended by the Municipal Authorities, to be observed as a day of *Humiliation and Prayer*, on account of the apprehended prevalence of the Cholera, already having found its way into the borders of the United States, throughout our country, and especially in all our maritime cities, it has become my duty to appoint a form of divine service to be used on that day in our churches. The observance of the day, agreeably to the intent set forth in the proclamation of his Honor the Intendant, is affectionately recommended to the ministers and congregations of the Protestant Episcopal Church in this city.

NATHANIEL BOWEN,
Bishop of the P. E. Church in S. C."

"Morning Prayer with the Litany, embracing the portions which on ordinary occasions, 'the minister may at his discretion omit.' Third Selection of Psalms. 1st Lesson, *Jeremiah* 10. 2d Lesson, *Luke* 13.

"Immediately before the General Thanksgiving, the following Collect after the three Prayers appointed to be said at the same time, in the Service for Ash Wednesday.

'O ALMIGHTY GOD, the LORD of life and death, of sickness and health; regard our supplications we most humbly beseech thee; and as thou hast seen fit to visit the nations for their sins, with great sickness and mortality, and hast permitted the pestilence walking in darkness, in its desolating progress, to come into the borders of our favored land, O LORD in the midst of thy judgments abroad in the earth, have mercy, we beseech thee, upon thy people, and avert from them the evil now so awfully impending them. Suffer not, O in the greatness of thy compassion, suffer not our beloved country and our cities to be visited with the grievous sickness. Spare thy people, good LORD, spare them—or, shouldst thou in thy wisdom cause them to be afflicted, in the midst of judgment remember mercy. And, as for thy people of these United States in general, we, at this time, make our supplications before thee, so especially for ourselves, *our* city and land, in this our day of peril, we beseech thee to hear our prayer—and let our crying come unto thee. Let not the hand of the destroying angel come upon us, or let thy visitation be accompanied with thy abundant grace. And, O GOD, whatever the future may, by thee, be ordained to bring forth to us, of good or evil, may the sense of our liableness to the sore calamity which others suffer, now have its due influence upon us, by leading us so to consider how frail and uncertain our life is, that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through JESUS CHRIST our Lord. *Amen.*

'For the Communion, the Collect, Epistle and Gospel for Ash Wednesday, with the addition to the Collect for the day, of the following:—

'O ALMIGHTY GOD, the Supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, in this the day of our great peril, and fearfully threatening adversity; that we, secure in thy defence, may be preserved evermore to glorify thee, who art the only giver of health and safety, through JESUS CHRIST our Lord.—*Amen.*'

"Evening Prayer as usual—with the addition, after the Prayer for all Sorts and Conditions of Men, and before the General Thanksgiving, of the same Prayers as in the morning; the Collect for the day being that for Ash-Wednesday—with the particular Collect added as in the morning. Seventh Selection of Psalms. 1st Lesson, *Ezekiel* 14. 2d Lesson, *2d Peter* 3."

The Prayer was afterward transmitted with the following Circular, to all the clergy of the diocese:—

"In the present alarmed and unhappy state of the public mind, on account of the probable prevalence of the Asiatic Cholera throughout our country, it is proper that the ministers of religion, according to their office, direct and lead the attention and feelings of their people to the Almighty source of help and comfort, their only resort in time of need. It is, therefore, advised that on all occasions of public worship, while the apprehension which now prevails continues, prayer be offered up in the Collect following, introduced in the usual place of occasional Prayers and Thanksgivings; "before the two final Prayers of Morning and Evening Service.

June 30, 1832. NATHANIEL BOWEN,
Bishop of the P. E. Church in S. C."

Owing to a change of circumstances the prayer above has been altered by the Bishop thus,—strike out the words "the borders of" and the words from "in the midst" to "mercy," and insert these words: "have mercy upon thy people, and although thou hast in thy wisdom, permitted them also to be visited with the grievous sickness, yet spare them, good LORD, spare them—and in the midst of judgment remember mercy."—(*Charleston*) *Gospel Messenger.*

MISCELLANY.

From a Sermon by the Bishop of Nova Scotia.

CHURCH OF ENGLAND SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Origin.

THEIR origin will carry us back to the close of the seventeenth century—It was an age of licentiousness and profligacy. Would to GOD that no similar charge could be brought against the present time. To check these crying evils several associations were formed in a truly Christian spirit, for the reformation of morals and for religious improvement. From these associations the valuable Society for the Propagation of the Gospel, whose general object is well expressed by the title, took their rise.

Formation.

It is interesting to revert to the circumstances under which these ancient Church associations were first formed. Of late, we know, societies have been much encouraged by the spirit of the age, and are easily created and supported for any attractive, or even plausible object. It was not so with these at their outset. They were solely the offspring of genuine Christian charity. Their work was carried on with such lowliness of mind, and with such entire dependence upon the heavenly blessing, that no effort was made to attract the notice and win the applause of the world. The silent and almost secret promptings of religious benevolence were the only sources of their earthly assistance. But their hearts and their prayers were raised to Him, whose heavenly blessings was so extended to their labors, that their grain of mustard seed, thus sown in faith, has become a goodly tree, whose branches already extend to the four quarters of the globe, dispensing the blessing of heavenly hope and joy to those who sit under its shade with thankful hearts, and gratefully imbibe the healing dews that distil from its leaves.

Influence.

It is, however, worthy of remark that humble as these societies were in their origin, and silent as their first labors were, much more is fairly attributable to their influence, than appears to have been effected by their immediate agency. They first led the way, and exhibited the mode of doing good; and thus, by their example, prompted others to works of benevolence like their own. It should be recollected that they were liberal dispensers of the Word of God, and widely circulated the sacred Scriptures, at home and abroad, for nearly a century before any other society engaged in this holy work. They were likewise the first to follow the prisoner to his cell, and while endeavoring, in various ways, to improve the general management of the prison, they were early engaged in attempts to amend the life and console the sorrows of the offender by the holy instruction and heavenly comforts of religion. In like manner their attention was directed, from the beginning, to the alms-house and the hospital, and it is greatly owing, under the divine favor, to their first exertions for the purpose that the regular worship of Almighty God, according to the beautifully spiritual services of the Church, has been generally introduced into the asylums for the unfortunate and afflicted, as well as into those which receive the more unhappy victims of criminal offence. They were the first to provide systematically for the instruction of the children of the poor, and to their early movements for this great object, much of what is commendable in the present anxiety for universal education may be traced, as well as the origin of those numerous Charity Schools, upon more solid foundation, which so prominently adorn and bless the long favored land of our forefathers.

Charter.

In all these early works of real Christian love, the members of our Society had a distinguished share. But it was soon found to be expedient to give a respectable and permanent character to some of the charitable undertakings of that day, as more extensive assistance became necessary; and accordingly a royal charter was solicited and obtained. Much of the first labor of these pious men had been devoted to the infant Colonies on this side of the ocean, and the charter incorporated them as "The Society for the Propagation of the Gospel in Foreign Parts." This description necessarily *confined* the exertions of the chartered body to objects beyond the seas. It is not easy to ascertain whether this limitation was accidental or intentional;—but it necessarily divided the association into two societies, as the objects at home, as well as those in foreign parts, required the zealous labors and continued care of those benevolent individuals, who had devoted themselves to these works of piety. A division of the labor, which had now become very extensive, was found to be convenient, and the same distinguished individuals were the chief supporters of both societies, as is happily the case at the present day. The general objects of both continue as they were from the beginning, the same—the glory of God, and the good of their fellow creatures; and those objects they endeavored to promote, in all humility of mind, by the spread of the Gospel, and the increased influence of the religion of the Son of God upon the hearts and lives of all—*by making His way known upon earth;—His saving health among all nations.*

We may now attend them, in the early visits of their pious regard, to the extensive continent which we inhabit.

To be continued.

LITURGICAL.

Selected for the Churchman.

LENGTH OF THE MORNING SERVICE.

It has been thought that the moderation which governed Cranmer in all other things, forsook him in the composition of our Liturgy. Gibbon, more enamored of Mahometanism than was seemly in a philosopher, fails not to remark, amongst its other merits, the brevity of its prayers—'the measure of zeal was not exhausted by a *tedious* liturgy.' We should be curious to know what might be the limits of a liturgy which should not exhaust the measure of zeal that fell to the lot of the historian of the Decline and Fall.—The same objection, however, is urged by many in a far more honest heart than his. Alas! for the fastidiousness of the times! but the fault, it is said, is not in Cranmer; it is in ourselves. We have combined three services into one, and then complain of its length. We have taken other opportunities of exposing this mistake, for such we believe it to be, and shall not here recapitulate all our reasons for thinking it so; suffice it to say, that whilst it appears by a passage in the 'Life of Grindal,' that the morning service—strictly so called—succeeded to the matins of the Roman Catholic Church, five o'clock in the forenoon, being the time at which it was appointed in the first instance to begin—so does it appear no less clearly by a comparison of the Injunctions of Edward and Elizabeth, that the litany and communion service, taken together, succeeded to the high mass; and accordingly that, as there had been an interval between matins and mass, so did there continue to be an interval between morning service and the litany and communion service; but none whatever between the two last; and the other only for a very few years,—morning service, litany, and communion service being apparently united as now, so early as in Hooker's time, who, in combating the objections made to the length of the liturgy, incidentally admits it to occupy an hour and a half. If the original practice could be again restored, doubtless it would be well, and some trifling objections would be removed; but the difficulty of collecting an early congregation, which at first caused the evil, such as it is, would still prevent the remedy, such as we propose; and after all, the frequent repetition of the Lord's prayer, and, indeed, the same may be said of other repetitions, has this advantage, that as the attention is apt to wander and return, it may be arrested in one instance where it had been suffered to escape in another; and it has this defence, that real importunity manifests itself in iteration of language, and that our Lord himself, in the hour of his most earnest supplication, 'thrice said the same words.' With regard to the absolute length of the service, is it greater than suffices to impress the minds of a congregation with a sense of the share which religion ought to have of their time and thoughts? We think not. High mass was, perhaps, as long; and when we consider that it was in contemplation of our Reformers that baptism should be administered after the second lesson,—moreover that marriages should be solemnized in the face of the congregation too,—it should seem that they did not look upon these supplements to the regular morning and evening prayer as adding extravagantly to its length, which, nevertheless, in such cases, would be nearly or quite as great as now, when in deference to the wishes of the people, these occasional services are [in some congregations] postponed. Neither do those who advocate an abridgment of the service upon the ground that the Reformers never intended one so long as our own, take into consideration the curtailment which sermons have undergone since the days of Cranmer, which, from an hour and a half, are now 'dwindled to the shortest span.' Our services have been constructed advisedly; their several component parts are in strict relation to each other; and we confess that we should witness any attempt at fusing them into another liturgy with unfeigned regret.—*London Quarterly Review for July.*

MISSIONS.

MISSIONS TO THE INDIAN.

Let the infidel abandon his irksome superiority over the brute, if such is his will; but our lesson has been taught in a loftier institute. At the foot of the cross, in all humility and in all adoration, *we* have learned at once the depth and the height of human nature; we have learned to think all wisdom but foolishness for the knowledge of Christ; all purity but sin, unwashed by his atonement; all hope in earth, of all hopes the most miserable, but in the faith of his blessed resurrection: content to bear the struggles of life, as his command; and submitting to the grave, with a consciousness that it can sting no more; 'sown in corruption, to be raised in incorruption; sown in dishonor to be raised in glory; sown in weakness, to be raised in power.'

And is it nothing to have communicated those truths to our fellow beings, let their color be what it may? If the preaching of the Gospel in the wilderness had been more difficult or more unprosperous than it has ever been, was it not among the first of Christian duties to open, as far as human hands could do it, the gates of truth and eternity, even to the Indian? Who can deny that, if the whole efforts of the Society, from its birth, if the lives of all its missionaries, and the entire of its vast expenditures, had reaped their fruit in the conversion of but a single Indian, that fruit would have been worth them all? What are all the stars of heaven to the worth of an immortal?

But the labors of the Society have not been thus restricted. The Indian converts have been many, and probably more than can be gathered into human registers. Who shall tell how many a stricken heart of the Indian may have carried back the seeds of holy hope with it into the forest, and there maturing them, far from the eye of man, laid them upon the true altar; sending up the prayer of a broken and a contrite spirit, from shades that, age on age, had sent up no voice but that of the 'brother's blood that crieth out of the ground'?—*Rev. G. Croly.*

A volume entitled 'Early Discipline Illustrated,' as amusing as it is fitted to interest, and to convince, and which is, in fact, a historical account of the rise and progress of the Infant School System, has just reached us from England. The author, Mr. Samuel Wilderspin, who is also the principal if not sole originator of this improvement in modern education, gives us the following extract from the correspondence of a missionary upon the coast of Africa, relative to the value of the system as an auxiliary in reclaiming savage tribes. Readers interested in our Green Bay Mission, will feel the importance as regards that enterprise of its judicious views.

"There is no community upon earth in which the Infant School system is not of the highest importance; but in our attempts to raise savage and barbarous tribes, it is a discovery of inconceivable value. When properly managed, it has in it a power which will raise up the first generation brought up under its influence above the third or fourth generations of those educated under different systems. At the Infant Schools, the children of the barbarous tribes start with the advantages of those of civilized men, and instead of being retarded in their progress by the ignorance and imbecility of a people only rising above the savage state, they rise up to cultivate and humanize their parents, and become the elements of a society that will soon be able to supply their own wants, advocate their own rights, and diffuse the blessings of civilization among the tribes in the interior of Africa; and I have reason to believe that our labors may be attended with surprising success. Some of the great difficulties of introducing education among barbarous nations is the indifference of the parents to instruction, and the aversion of the children to its restraints. By the Infant School system these difficulties are completely removed. There is something in it so novel, so striking, and so amusing to a barbarous people, and so interesting to their children, that, generally speaking, in establishing such schools among them, we should find no difficulty in securing the approbation of the one, and the attendance of the other. On my late journey over Caffreland, I had several opportunities of having my mind confirmed in this opinion. Resting one day, while our oxen were feeding, I remarked a number of children around our wagon, humming a tune, to which they were beating time. Their appearance instantly suggested to me the idea of an Infant School. I communicated my idea to Mr. Read, who had acquired some knowledge of the system. We instantly arranged them, to the number of perhaps fifty, to make the experiment. In the midst of Caffreland, among some of the most beautiful scenery in the world, I observed the readiness and enthusiasm with which the children entered into the spirit of the system, and heard them pronounce the English words which they had never before heard, with all the propriety that might have been expected in an English school, and saw the eagerness with which the parents partook of the delight of the children. I could scarcely believe my own eyes and ears, and could not help reflecting what a mighty influence these schools might have in raising that interesting people had we only the necessary agents and apparatus.

COMMUNICATIONS.

For the Churchman.

Messrs. Editors:—Will you permit a correspondent, through the medium of your paper, to call the attention of the committee charged with the revision of the Canons of our Church, to that canon respecting candidates for orders; by which they are debarred from officiating *at all* in the presence of a clergyman. This canon seems to go all lengths—even though a candidate be licensed by the Bishop, he cannot be permitted to read prayers before a clergyman, even if that clergyman be himself incapacitated through age or infirmity. As the canon now stands, the moment a young man becomes a candidate for the ministry, he is prohibited from doing that in the public worship of God, which, before, he had an undoubted right to do. For no one can deny that it is lawful for a clergyman in case of sickness or other inability, to call upon a pious layman to assist him in reading parts of the service. Though I would by no means wish to have that line of distinction between the clergy and laity abolished, which the framers of this canon wisely intended should be made; yet I do not think that a young gentleman after he has become a candidate for orders, should be to the appearance of the public further removed from the ministry than other laymen. I would not venture to suggest an alteration, but would rather leave that with the committee who are more competent to do this than J.

Reflection will satisfy our correspondent, J., we think, that a candidate for orders *should*, from the moment of his becoming such, retire more studiously from all approaches to the public exercise of the ministerial functions, than if his views were not directed to the early assumption of authority to discharge these; and that the Church should more scrupulously and with greater jealousy guard against such approaches in *their* case, than in that of persons having no such ultimate anticipations.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 8, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Missions.—We have just received by the hand of the Rev. Lawson Carter, $100 to be paid to the Treasurer of the Education and Missionary Society of this Diocese, by whom it will be acknowledged in our next. Other sums paid to the same object in the past week will be noticed at the same time.

Bishop Onderdonk requests us to state, that owing to his recent domestic affliction, he has been obliged to return to the city, and postpone for the present, the remaining appointments in his late proposed visitation. He also requests, that letters addressed to him at any place in the said visitation, may be transmitted immediately to this city by mail.

To Subscribers.—Those who have been absent from the city, have in many instances received our paper at their temporary residence in the country. It is particularly requested that all such, on their return to the city, send us with their names and city residence, the name of the place to which the paper has been temporarily sent. The back numbers may be had on application at the office, in cases in which the suspension of their delivery had been directed.

Christian Philosophers.—The second number of Vol. XXII. of Professor Silliman's Journal of Science, contained a Memoir of the late Dr. Young, occupying a considerable portion of its pages. The subject really deserved it: for few names rank higher in the lists of scientific fame than that of Thomas Young, the discoverer of the principle of interference in light; while his discovery of the key to Egyptian hieroglyphics, contemporaneous at least with Champollion's, gives him an equal claim to honor as a philologist. He was, indeed, familiar with almost every branch of human knowledge, and in each, among the most learned. Of this great man Dr. Chandler, the Dean of Chichester, records the following most interesting facts, in his 'Inaugural Address before the Chichester Literary and Philosophical Society.'—We give them with the introductory remarks.

"I purposely confine myself to Christian philosophers, not only who have had no professional bias in favor of the cause which they have maintained, but who also are of English birth and nurture. And it is a distinction, of which our country may justly be proud, that she can cite as her own the great names, which I have just now enumerated. To these I might add others, I will not say equally illustrious,—for how few can aspire to stand in the same rank with Bacon, Boyle, Newton, and Locke. But, though deserving to be named, I will pass them by, because I am unwilling to intrude too long upon your time; and also because I am desirous to come down at once to our own days, and to recall to your sorrowing recollection two eminent personages, who have lately been lost to us, but who, living, added lustre and reputation to the age and country that produced them. How high the names of Davy and of Young stood on the records of science, we know, not only from their general celebrity, but from their having been selected as the representatives of British science in one of the first foreign institutions of philosophy;* and it was with the deepest regret that the scientific world saw them both in one year snatched away from their career of brilliant discovery, and consigned to the silent grave. It is not for me to attempt to enumerate their claims upon the gratitude of science. The chemical discoveries of Davy stand unrivalled in brilliancy, in extent, and in adaptation to practical usefulness. And, if, in the case of Young, the originality and ingenuity of his process (to which we have already alluded) of deciphering the hieroglyphic signs will first occur to the mind, when his name is mentioned, his success in that study was but a small part of that vast and well-digested knowledge, which made him in himself a mine of learning, and which is evinced by the bare enumeration of the various† tracts and essays composed by him, the result of his successful prosecution of so many branches of philosophy. But my present purpose in adverting to those two eminent philosophers, is, to remark that they adorned and sanctified their learning by their Christian faith. Neither, I trust, will it be considered a piece of unwarrantable egotism, if I more particularly dwell on the case of Young, and because it was my office,—my painful, but most edifying and instructive office,—to attend him on his death-bed almost to his last moments. I had the opportunity of witnessing his resignation to the will of divine Providence, the steadiness of his faith, the meekness of his devotion, his total renunciation of self-righteousness, and his entire dependence on the merits of a crucified Redeemer.

Dr. Chandler speaks of the adornment and sanctification of the learning of Sir Humphrey Davy by his Christian faith. The fact is notorious; but the following passages from his last production show how he could and was not ashamed to write on the subject of religion. *He* who, if any man might ever, deserved to be called the priest of nature, admitted into familiarity with its inmost 'secrets,' thus writes of revealed religion—the system which men unworthy to clean his apparatus, dare to scorn as needless for superior minds!

"The infinite and eternal mind, as I said before, fits the doctrines of religion to the minds by which they are to be embraced. I see no improbability in the idea that an integrant part of his essence may have animated a human form; there can be no doubt that this belief has existed in the human mind, and the belief constitutes the vital part of the religion. We know nothing of the generation of the human being in the ordinary course of nature; how absurd then to attempt to reason upon the acts of the divine mind! Nor is there more difficulty in imagining the event of a divine conception, than of a divine creation. To God, the infinite, little and great, as measured by human powers, are equal; a creature of this earth, however humble and insignificant, may have the same weight with millions of superior beings inhabiting higher systems. But I consider all the miraculous parts of our religion as affected by changes in the sensations or ideas of the human mind, and not by physical changes in the order of nature: a man who has to repair a piece of machinery, as a clock, must take it to pieces and in fact re-make it; but to infinite wisdom and power a change in the intellectual state of the human being may be the result of a momentary will, and the mere act of faith may produce the change. How great the powers of imagination are, even in ordinary life, is shown by many striking facts, and nothing seems impossible to this imagination when acted upon by divine influence. To attempt to answer all the objections which may be derived from the want of conformity in the doctrines of Christianity to the usual order of events would be an interminable labor. My first principle is, that religion has nothing to do with the common order of events; it is a pure and divine instinct, intended to give results to man which he cannot obtain by the common use of his reason, and which at first view often appear contradictory to it, but which, when examined by the most refined tests, and considered in the most extensive and profound relations, are in fact in conformity with the most exalted intellectual knowledge, so that indeed the results of pure reason ultimately become the same with those of faith,—the tree of knowledge is grafted upon the tree of life, and that fruit which brought the fear of death into the world, budding on an immortal stock, becomes the fruit of the promise of immortality."

"Religion, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health, and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts; but it is in misfortune, in sickness, in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the divine will, from duties become pleasures, undecaying sources of consolation: then it creates powers which were believed to be extinct, and gives a freshness to the mind, which was supposed to have passed away for ever, but which is now renovated as an immortal hope; then it is the pharos, guiding the wave-tost mariner to his home, as the calm and beautiful still basins or fiords surrounded by tranquil groves and pastoral meadows, to the Norwegian pilot escaping from a heavy storm in the North Sea, or as the green and dewy spot gushing with fountains, to the exhausted and thirsty traveller in the midst of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears as that evening-star of light in the horizon of life, which we are sure is to become, in another season, a morning star, and it throws its radiance through the gloom and shadow of death."

Well might Dr. Chandler say of such instances, "These are cases which should be known and remembered, because they tend to rescue science from the obloquy of being unfavorable to religion!" Great is the weight which they attach to his solemn concluding warning:—

"To all, who are engaged in that fascinating study,—more especially to the young beginner, I would in conclusion, address this single remark,—that, when we see who and what were the men, that have bowed their heads in meek reverence before the shrine of Christianity, it can hardly be said that infidelity is the sign of a strong intellect, or of a mind raised above the prejudices which overawe and subdue the vulgar."

With great propriety we may subjoin the following extract from the conclusion of a notice of the meeting of the British Association for the Advancement of Science, held at Oxford, on the 18th to the 23d June, communicated to the London and Edinburgh Philosophical Magazine.

"It ought not to be omitted that a meeting which began with the proudest sanction of Philosophy was dignified at its conclusion by the holy influences of Religion. The sermon of the Rev. Professor Mills, preached in the University Church, on the Sunday immediately succeeding the meeting, *On Philosophical Humility*, was distinguished at once by its lofty and commanding eloquence, and the impression it produced on the great body of learned men assembled there. True religion and sound philosophy must ever go hand in hand, and it was gratifying to see that the enlightened views of the Divine were received with thankfulness and pleasure by the Philosophers. The sermon of the Rev. Professor was immediately requested to be printed.

Gratitude for Preservation will, it may be hoped, abound in our community as the rich fruit of God's guardian care. Of Him it comes, that through a season of unparalleled mortality and distress, so many households have been unvisited, and so many friendly circles remain unbroken. The impressions which the events of the past season have been so fitted to produce, should be cherished. Our fear is that, with the return of comparative security, they will be generally suffered to fade from the mind. Against this let all guard. It involves increased guilt and danger. The guilt of neglecting God's plainest, loudest call to preparation, by entering his service here, for his service in heaven;—and the danger of a seared insensibility, that shall exclude hereafter the thoughts of death, till death come suddenly and render them in vain. '*In* God, *we* live,'—we emphatically who now are spared—*to* Him, then let the life bestowed anew be anew and entirely devoted. How shall we testify our joy, and the satisfaction we feel in the continued possession of the society of endeared friends, and of the blessings of Providence? In such way, surely, as shall unequivocally show our conviction that these blessings are from God. Christian *moderation*, and Christian *liberality* and *practical benevolence*, are duties which peculiarly become our circumstances. A holier diligence in the use of opportunities of good, of whatever kind. Fruits of this visitation of God may be expected in the increase of zeal and active piety within the Church. The devout mind which has been held, during the season of the greatest danger, as it were in the school of death, must be the better for this discipline; and be affected in its character and happiness through life by impressions which from their frequency or continuance have approached to habit. The thorough examination which has been almost unconsciously kept up, of the foundation of hope, the consistency of profession, and the extent of attainment, *will* show its influence in the future. During the prevalence of a pestilence in Africa, which was succeeded by a famine, Cyprian, then Bishop of Carthage, addressed a consolatory epistle to the Church under his care.* It is full of those considerations which are most fitted to give right direction to the thoughts at such a time, and to sustain the heart; and almost every one of them adapted to our present circumstances.

"We," is his language toward its conclusion, "are much out in our reckoning of this whole matter, [if] we discern not in it the gracious purposes of Providence, nor the advantages designed to us in this dispensation. Whereas we might observe that by the shock of this calamity, and by the dread of sharing in it, the *lukewarm* are *spirited*, the *negligent* are *awakened*, the *slothful* are *roused*, apostates hasten their return to the Church they had forsaken, heathens are induced to come into it, fresh and numerous forces are listed into the service."—"Nor is it," he continues, "my brethren, a circumstance of small account in the case before us, that the distemper which appears to us in other respects with such a frightful visage, serves as a proper test of our obedience, and as a proof and trial of our several dispositions; whether, for instance—the furious and raging will abate of their fierceness; or the extortioner soften his hand; or the proud and haughty drop their arrogant pretensions.† Even though the present mortality should in no other respect contribute to our advantage, it would, however, in this single point, be very serviceable to us—by arming us against the fears of death, so that each funeral solemnity is indeed to us a trial of our skill, and an exercise of our virtue; it fortifies our minds, by enabling us to despise the king of terrors."

We yet are spared. For this it becomes us to be grateful. But we must remember at the same time *for what purpose* our days are extended. We cannot conclude these remarks with any thoughts more appropriate than those which close the epistle from which we have just quoted.

"Finally, we should ever carry it in our thoughts, and improve it into a standing principle, that we have solemnly renounced the world, and therefore, whilst we continue in it, should behave like strangers and pilgrims. Hence we should thankfully welcome that happy day which is to fix us, each, in our proper habitation, to rescue us from the various embarrassments of the world, to disengage us from its perplexities and snares, and to restore us to a state of paradise, and to the kingdom of heaven. Who among us, if he had been long a sojourner in a foreign land, would not desire a return to his native country? Who, when he had begun to sail thither, would not wish for a prosperous wind to carry him home with expedition, that he might the sooner embrace his friends and relations? We now should account paradise our proper country, as we have already begun to reckon the patriarchs our fathers; and therefore should be fond of hastening to the sight of that country, to the embraces of our parents and our friends. There friends, and parents, and brethren, and children, without number, wait for us, and long to congratulate our happy arrival; they are in secure possession of their own felicity, and want only the accession of ours to finish and complete it. How great must we then conceive will be our common joy upon the transport of our meeting together in those blessed abodes? How unutterable must be the pleasures of the kingdom of heaven, which have no alloy from any danger of their discontinuance, but are sure and immutable for evermore, as having eternity added to the highest degrees of bliss? There we shall meet with the glorious choir of the apostles; with the goodly company of the prophets; with an innumerable multitude of holy martyrs, who, agreeably to the commands of Christ, have wrought their several works of righteousness, and are honored with their crowns of victory. To this delightful society, and to Christ who is at the head of it, let us hasten, my brethren, upon the wings of desire, and of a holy love, and let God and Christ observe, that this is the main bent of our wishes, and the sum of our most ardent hopes."

Episcopacy in Scotland.—In Paisley, from 1688 to 1817, there was no place of worship for Episcopalians. In the last-named year, a school room was opened as a temporary chapel. In May, 1819, a small building was taken on lease for 16 years. A chapel is now erecting, containing, exclusive of galleries, 600 sittings. The number of Episcopal families in the town and neighborhood is about 300. A new Episcopal chapel has just been opened at Banff. The Scotch Episcopal Church numbers 6 Dioceses, as many Bishops, and about 70 clergymen. Their maintenance is, in general, extremely scanty.

English Universities, Colleges, and Schools.—Until within fifteen years the sister institutions at Cambridge and Oxford shared the monopoly of literature in England. Nurturing each about 5300 students, under more than twenty professors, distributed in the one (Oxford) into 19 colleges and 5 halls or lesser colleges; in the other (Cambridge) into 13 colleges and 4 halls, they were the only recognised channels of entry into either of the learned professions. The immense increase of demand for the advantages of literary education (which may be estimated from the statement that Cambridge, which in 1748 had only 1500 members on the boards, in 1813 had 2805, and in 1832, 5364) suggested the need of other sources of supply. A local want gave rise to the first attempt to furnish it. Bishop Burgess, now of Salisbury, then of St. Davids, found it impossible to supply his diocese (a part of Wales) with educated clergymen, natives of the soil. With unwearied diligence and the most munificent liberality, he originated, prosecuted, and successfully accomplished the establishment of a collegiate institution at Lampeter, in the Diocese of St. Davids, called after the Diocese, *St. David's College.* The completion of its buildings, erected on a liberal scale, and commencement of its operations by the entry of a Principal and two Assistants, took place, we believe, about four years since. This institution

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* The Royal Institute of France.

† See the Catalogue, together with the Memoir of his Life, contained in his Egyptian Dictionary, published after his death.

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* Among the Tracts noticed in our *seventy-fifth* number.

† Cyprian adds,—and our public prints have given us some humiliating instances of the issue of this test in our own country—"whether they who are untouched by it have charity enough in them to attend upon the infected; or relations bear a true affection to each other; or masters have any due compassion for the distresses of their dying servants."

gives no degrees. With the origin and progress of the *London University* our readers are already doubtless familiar. So far it has been little more than a splendid failure. The total expenditure in its establishment, up to December 31, 1831, was £157,398. The number of students then attending was 386, 226 being medical students. The Elementary School numbered only 80 pupils. Its professed rival, *King's College*, like it, designed principally to supply the need of the metropolis, but intended to impart religious knowledge together with intellectual culture, is also known to our readers—if from no other source, from the accounts of its operations given in our 45th and 66th numbers. A report presented to the court of proprietors in April last, stated that more than 750 persons had taken advantage of its courses in the first year, and the expenditures, necessarily heavy in starting, were nearly covered by the income. The Grammar School opened in January with 150 boys. Very extensive buildings, notwithstanding the royal gift of a site, have kept back this University, by involving it in expense incommensurate with its resources, although these were liberal, even to munificence. Large additional subscriptions were raised at the meeting in April. A fifth institution has been lately established, for the accommodation of the north of England. It will be known as the University of Durham, being situated in the town of Durham, founded at the expense of the Bishop, Dean, and Chapter of that wealthy See, and governed by its founders. The plan is as old as the days of Cromwell, who addressed a letter to the Chapter, recommending it; but, though talked of ever since, has now first taken effect. The Bishop of the Diocese, Dr. Van Mildert, beside a magnificent donation, endows the institution with £1000 per annum. His library is to form the college hall; a building already existing, and known as 'The College,' in a most eligible site, furnishes a dormitory, several apartments fit for lecture rooms, and a valuable library. A row of houses forming one side of a neighboring green is purchased for the residence of *foundation scholars*. Of these, twenty are to have lodging, commons, and tuition, at the expense of the prebendaries of the Cathedral. The reversion of certain stalls in the Cathedral is to belong to the Warden (by which name the presiding officer is designated) and to the Divinity and Classical Professors. Beside these officers, there will be a Professor of Mathematics and Natural Philosophy; three Readers—of Law, Medicine, and History; Teachers of Modern Languages, and a Senior and Junior Tutor. The institution will afford instruction, beside the *foundation* students, to 1) Ordinary students, supported at their own cost, but without other expense; 2) Occasional students, receiving partial courses, under certain restrictions; and 3) Divinity students, not members of the college, but admitted on examination and inquiry, subject to the regulation of the Dean and Chapter, to attend the Divinity Professor only. Course of study, four years. Examinations will be held in presence of the Chapter. Prizes will be given at each, for the reward of special merit, and for particular exercises.—Such is the institution established by *fourteen individuals*, so quietly, that until the whole was completed, and (as now) ready for immediate operation, it was scarcely known that such a matter was in progress.

Beside the above institutions, there is the *East India College*, affording education to young men destined to employment by the East India Company. The Bishop of London is Visiter. It is under a Principal, 7 Professors, 2 Assistant Professors, and a Drawing and Writing Master.—*Gresham College* is an established set of lectures, read in term-time, in the Royal Exchange, London, on Divinity, Civil Law, Music, Astronomy, Geometry, Rhetoric, and Physic. *St. Bees College*, founded in 1817, is for the instruction of candidates for holy orders unable to bear the expense of a university education—how many and on what terms we know not. A Doctor in Divinity officiates as its superintendent. *Eton College*, though supporting 7 Fellows, and governed by a Provost, is only a grammar school, under an Upper and Under Master, *nine* Assistants, all clergymen, and two Conducts or Ushers. *Westminster* School, taught by a Principal and Second Master, with four Assistants, and three Chaplains, is also collegiate in its form, having a Warden and ten Fellows. The other principal endowed *Public Schools* are *Westminster*, (founded by Queen Elizabeth, 1590) 2 Masters, and 5 Ushers, all clergymen; *Harrow*, (founded 1585) 2 Masters, and 6 Assistants, all clergymen; *Charter House*, (founded 1611) under a Master, a Preacher, a Reader and Librarian, a Head and Second Master, (both under the first named) and 6 Assistants; *St. Paul's*, London, (founded 1510, rebuilt 1824) under four Masters, all clergymen, one, by designation, Chaplain; *Christ's Hospital*, London, (founded by Edward VI. 1552) under six Masters, all clergymen, with a branch at Hertford, under a Master, a clergyman; the *Merchant Taylors'*, London, (founded 1561) under four Masters, clergymen; *Reading*, under a Head Master and —Assistants; *Rugby*, under a Head Master, seven Assistants, an Assistant Tutor, and a Chaplain, all clergymen; *Replin*, under a Head and Second Master; *Manchester*, (founded 1510) under a High, and four other Masters, all clergymen; *Shrewsbury*, (founded by Edward VI. 1551) under a Head and Second Master. Beside these, there are in England and Wales 443 *endowed grammar schools*, 323 of which, at least, are under the charge of clergymen.

THE following FORM OF THANKSGIVING was received by us as the paper was preparing for press.

IT having pleased ALMIGHTY GOD, in His great goodness, to abate* the heavy calamity with which our city has been visited, I hereby appoint the following form of Thanksgiving and Prayer, to be used after the General Thanksgiving, at Morning and Evening Prayer, in the several congregations of the Protestant Episcopal Church in this city, instead of the prayers heretofore appointed to be said before the General Thanksgiving, in consequence of the existence of the malignant Cholera, and until the entire removal of the disease will call for the grateful offering of the Proper Thanksgiving "for deliverance from great sickness and mortality."

The above provision is also intended for any other place in the diocese to which it may be applicable. BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, September 6, 1832.

Great and mighty GOD, who, in the midst of judgment, rememberest mercy, we bless Thee for having turned our heaviness into joy, and our mourning into gladness, by withdrawing from us, in a good degree, the grievous sickness with which we have been visited for our sins. Blessed be thy name that thou didst not forsake us in our calamity, but hast sent us comfort and support from above, and given us at last seasonable relief. Perfect, we beseech Thee, this thy mercy toward us. Humble us under a deep sense of our desert of the heavy calamity which Thou hast brought upon us. Sanctify it to our spiritual and eternal benefit; and in thy good time, deliver us entirely from it. And grant, O heavenly Father, that warned by thy judgments, and drawn by thy mercies, we may live to Thee, our gracious Preserver and Redeemer, and daily advancing in faith and godliness, may, at all times, be ready to give up our souls into thy hands, in the hope of a blessed immortality, through the mediation, and for the merits, of JESUS CHRIST our Lord and Saviour. *Amen.*

[* We deem it our duty to state that severe and malignant cases of Cholera, in different neighborhoods of our city, which have come under our own notice, still warn us to remit nothing either from our prudence as to the body, or of pious preparation, as to the soul.—*Eds. Churchman.*]

BIOGRAPHY OF DR. HALES.—It is scarcely necessary to warn our readers against passing by this interesting sketch on account of its length. We believed we were conferring a favor on the reader by not curtailing the portion given today. The same valuable source has supplied us with a pleasing account of Hodnet, and other English parishes, which, with a cut of the former, we shall shortlyinsert.

LITERARY.

The Heart Changed by Divine Grace: or the Protestant Episcopal Church vindicated in her views of Spiritual Influences; in a letter to the Parishioners of Immanuel Church, Little Falls. By the Rev. Wm. M. Weber, M. D., Missionary at Fairfield, Herkimer County, N. Y. Auburn, Christian Knowledge Society's Press. 1832. 8vo. pp. 27.

WE gave the above title in our last as a mere announcement that such a tract had been issued. It is another 'word for the Church,' called out by misrepresentations of our creed, and of the tenor of the preaching of her ministers. The author has merely shown what the public standards of the Protestant Episcopal Church do teach; and what they require all who adopt them, and who call themselves her children, to believe, upon the subject of Divine Influence, exerted for the renewal of fallen man; exciting him to repentance, and carrying on the gracious work of sanctification to the end of life. He has done this by extracts from her Liturgy,—and her articles of faith; adding some expressions of opinion, and some explanations of the sense in which the word 'regeneration' is used in the Prayer Book, from Bishop Hobart, Bishop Ravenscroft, and the 'Protestant Episcopalian.'—That the Episcopal Church does maintain the doctrine of a change of heart wrought by the HOLY SPIRIT, may be proved, says Mr. Weber, 1) From the fact that she enjoins upon her members the declaration of their belief in the HOLY GHOST, not only at their Baptism, but on all occasions of public worship;—2) That she has set apart a certain day of the ecclesiastical year to commemorate the gift of the HOLY GHOST:—3) From the language which she uses in the Baptismal Service:—4) From the services appointed for use on occasions of ordination, &c.—5) From her articles—and 6) From the terms of the Daily Service. Under each of these heads large extracts are made from our Prayers and Collects. Nothing more was necessary. Nothing better could have been done. And if men will but *read*, and are not mad with prejudice, they must approve the pure though slandered teaching of our communion. We add, because we think it deserves a notice, and will do good, a note appended to Mr. Weber's pamphlet. It explains the circumstances which led to the issual of Mr. Weber's Letter.*

IT had been frequently stated by a Presbyterian clergyman, at Little Falls, in conversation with persons who were examining the claims of the Episcopal Church; that the Rev. Mr. W., formerly missionary of the Episcopal Church in Herkimer county, did in private conversation, deny the doctrine of a change of heart.

A friend of the Rev. Mr. W. addressed a letter to him respecting the truth of the statement.—The following is the reply:

MY DEAR FRIEND,—In answer to your friendly letter of the 30th ult., I will say in the first place, that I have been so often made the subject of such gross slanders, in regard to what I believed and have said upon certain points of Christian doctrine, that I am no longer disturbed in my feelings, and feel only to utter the prayer "Father forgive them, for they know not what they do." And I say most unequivocally, that I do not believe in *such evidence* of the work of the HOLY SPIRIT, as is sometimes manifested by slanderous and gross attacks upon individual character.—The best way is not to notice these things at all. Let the public standards of the Church tell what she believes, and let my public discourses, which have been heard in your village, tell what I believe. They surely give the lie to the charges which you mention; and if any person thinks there is any religion or charity in calling me a hypocrite, it will never injure me in the sight of my divine Master, to whom I am accountable, and to whom I submit as the searcher and tryer of my heart.

No person ever heard me deny a change of heart by the influence of the HOLY SPIRIT, much less scoff at the idea. If they understood me as denying it, they misunderstood my words; and whatever any may have said, I can only say, I forgive them, and would at the same time remind them, that we must all stand before the judgment seat of CHRIST, there to answer for our words as well as our actions.

It would require too much room in this letter, to give you my views of the change of our hearts by the HOLY SPIRIT. Suffice it to say, that I believe, and have ever taught, both from the pulpit and in private conversation, its necessity in order to the salvation of the soul. I believe it must be a real change too, the evidences of which are a real change in the affections of the mind, and in the conduct, which may as easily be known as any tree is known by its fruit.

This tracing of authors of which you speak, I have generally found to be a useless task, and I have no wish to have any pains taken to do it, and the better way is to let all such slanders pass away of themselves. A forgiving spirit is the spirit of CHRIST, which we must all have in our hearts, if we are his. Hoping that many may be really converted to GOD in your village, and be brought to embrace the truth as it is in JESUS,

I remain, dear Sir,
Your affectionate Friend, and former Pastor,
P. L. W.

[* We trust a word as to the typography of the Letter will not be taken as needless fault-finding. It may reasonably be feared that the gross blunders in the printing will go far (it is a controversial pamphlet,) to defeat its object.—Certainly it were better to delay a work a few days, than to mar by too great haste its usefulness.]

MEETINGS IN OCTOBER.

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.
JONA. M. WAINWRIGHT,
Secretary of the Board of Trustees.
August 25, 1832. 75—tf.

NOTICE.

THE annual meeting of the "*Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, in the State of New York,*" will be held on Friday, the 5th of October next, at 12 o'clock, in Trinity Church, New-York.

EVAN M. JOHNSON, *Sec'y.*

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this SOCIETY will be held in the city of New-York, on Thursday, the 11th day of October next, at 5 o'clock P. M.

The BOARD OF MANAGERS of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order,
August 30. J. V. VAN INGEN, *Secretary.*

OBITUARY.

Died, on the 23d of August, 1832, Dr. JOHN ONDERDONK. This faithful servant of the LORD, closed a long and useful life, by a holy and happy death. Blessed with a sound and vigorous constitution and a great degree of bodily activity, he was enabled, almost to the last, to attend to the calls of his laborious profession with a degree of regularity and diligence which is seldom observed at his advanced years. He brought to it the tenderness, benevolence, and compassion, with which it should always be accompanied; and he united this humane discharge of his duties to his fellow men, with a most religious observance of all the duties which he owed to GOD. He was one of many among us, whose deep and unaffected piety has contributed so much to remove from his profession the reproach under which it has sometimes labored, and to show that there is no natural or necessary connexion between medical science and unbelief.

Implicitly acknowledging the truth of Christianity in general, he was devotedly attached to that Church of which he was a member, regarding her articles as *the form of sound doctrine*, her ministry as the appointment of GOD, and her worship as the purest and most acceptable sacrifice which could be rendered unto Him. He was anxious, therefore, to promote her interests, and both in his private capacity and his public trusts, he was always found to be the supporter and friend of her truth, sobriety, and order. His belief, however, was not merely of a speculative kind, but a practical and efficient principle, influencing his heart, governing his conduct, regulating his intercourse with mankind, and abounding in *the peaceable fruits of righteousness.*

But exemplary as he was in his Christian duties, and advantageously as he was known in all his social relations, yet he appeared in the most amiable and interesting light in the secrecy and retirement of private life. There his domestic virtues were exercised in such a way as not only to endear him in the highest degree to his family, but to leave the most pleasing impressions on the minds of his friends. And when have parental example and paternal instructions been followed by better effects, or the fond wishes of a parent's heart been more amply gratified?—Having been honored by the election of two of his sons to the Episcopal office which they so eminently adorn by their talents, piety, and worth,—having attained that term of life beyond which there is only *labor and sorrow*, and having been crowned also with spiritual blessings, he had nothing more to desire on earth; and when therefore the hour of his dissolution came, he was *ready to depart*, overwhelmed with thankfulness for the past mercies of GOD, and comforted with an humble hope *of that fulness of joy which is at his right hand for evermore.*

DIED.—At Great Neck, L. I. suddenly, on Saturday evening last, Mrs. Sarah Lewis, in the 88th year of her age. [*Com.*]

INTELLIGENCE.

DOMESTIC.

ORDINATION.—*New-York.* On the 15th instant, at Hunt's Hollow, Alleghany county, Rev. Robert Shaw was admitted to holy orders in the Episcopal Church, by Bishop Onderdonk. Mr. Shaw had been some five or six years in the Presbyterian Ministry, the last part of which time ending in June last, he officiated in the new Presbyterian society of this village, being its first hired clergyman.—*Del. Gaz.*

CLERICAL NOTICES.—*Ohio.* The Rev. R. V. Rogers has resigned the charge of St. John's Church, Worthington, in this Diocese.—*Gambier Observer.*

The Rev. John Croes has been elected Rector of Christ Church, New-Brunswick, N. J., which had been rendered vacant by the death of his father, Bishop Croes, who had held the rectorship more than thirty years. Mr. Croes has accepted the invitation.

Bishop Chase.—It may not be unacceptable to the friends of the Bishop to be informed that the writer of this left him in good health and excellent spirits, on last Saturday a week past, at his newly selected residence in Michigan. He is busily engaged in erecting buildings and improving a farm, to which his family is to be removed in the course of next month. Within a year from the time of his arrival in the Territory, he will, in all probability, have a farm in such a state of improvement as to be sufficient for the support of his family; and, having thus provided for their support, his intention is to devote himself to preaching the Gospel gratuitously. His talents will not be buried in a wilderness, as some of his friends have feared; all his energies will be devoted to leading and forming society in those infant settlements. He has not lost a Sunday since he has been in the Territory, without holding service and preaching at least once, and mostly twice; for which purpose he rides frequently twenty-five miles.—*Steubenville Herald.*

COLLEGE RECORD.—*University of New-York.* It has already been announced that the University will be open for the reception of students in October next. The institution, we learn, will open with the following Professorships; a Professorship of Mathematics and of Astronomy. Of Natural Philosophy and Civil Engineering. Of Chemistry, Mineralogy and Botany. Of the Evidences of Revealed Religion. Of the Literature and Antiquities of the Sacred Scriptures. Of Moral and Intellectual Philosophy, and Belles Lettres. Of Political Economy. Of Sculpture and Painting. Of Oriental Languages and Literature. Of Latin and Greek Languages and Literature. Of the French Language and Literature. Of the German do. Of the Italian do. Of the Spanish do.

To these are to be added the following Public Lectureships:—

On History. On Moral Philosophy. On the Biographies of Literary and Scientific Men. On the History of Commerce. On the History of Representative Governments. On Sacred Antiquities.

The sum of five thousand dollars, we are told, has been appropriated for the purchase of apparatus, which will furnish a splendid set to the institution at once. It is expected that the names of the Professors and Lecturers will be announced next week.

Among those who, as we are informed, will fill the Chairs as Professors, are Prof. Vethake, of Princeton; Prof. Douglass, formerly of West Point; Dr. Torrey, of this city; and the Rev. Mr. Robinson, now of Andover University, who, for biblical and oriental learning, is unsurpassed by any of our own scholars, and probably by few of his own age, even in Germany.—*Com. Adv.*

Amherst College.—At the annual commencement of Amherst College, Mass., on the 23d ult., the degree of A. B. was conferred on 38 young gentlemen.

Hamilton College, N. Y.—President Davis has resigned the charge of this institution, and the Rev. Mr. Spencer has been chosen to succeed him.

Union College.—The annual Commencement of this institution took place on the 25th, [July.] In consequence of the prevailing epidemic but few strangers attended the exercises. The degree of A. B. was conferred on 70 young gentlemen, and that of A. M. on 11 alumni of the College. The honorary degree of LL. D. was conferred on Thomas Dick, Esq., of Glasgow, Scotland; and that of A. M. on the Rev. Orasmus H. Smith, of Paris, Oneida county, N. Y.; and that of A. B. on Mr. Ralph K. Finch, Principal of Durham Academy.

Harvard University.—The Commencement of this institution was held on Wednesday, the 28th ult. The degree of Bachelor of Arts was conferred on 67 young gentlemen; and the honorary degree of Doctor of Laws on Washington Irving, of this State, and Jonathan Sewall, of Lower Canada: that of Master of Arts on Charles C. Sewall, of Danvers, Mass.

University of Pennsylvania.—The annual Commencement at this Institution, took place at Philadelphia on Tuesday week. The degree of A. B. was conferred on 25 young gentlemen, and the degree of A. M. on nine. The honorary degree of D. D. was conferred on Rev. Chas. R. Demme, of Philadelphia; the honorary degree of LL. D. on Samuel L. Southard, of New-Jersey; of A. M. on Samuel W. Crawford, Principal of the Academy of the University; and on Rev. John P. Hecht, of Eastern, Pa.; of M. D. on Samuel B. Ard, of Lewistown, Pa.—*Boston Recorder, August* 15.

Alumni of Yale College.—From the triennial Catalogue of this institution, it appears that the number of graduates is 4609 of whom 2506 are living. Among the graduates are 1110 ministers, 476 are living.

SUMMARY.

Archbishop Whately has endowed a Professorship of Political Economy in the Dublin University.

Reform.—It would seem that there is to be no reform, at least in the matter of expensive feasting, in England. A grand festival was held in the city of London soon after the passage of the Reform Bill, which was "prepared with all the pomp and splendor for which the festivals of the city of London have long been celebrated." It was given at the expense of the city to "Earl Grey and the rest of his Majesty's ministers, together with all the members of both houses of parliament who have contributed to promote the cause of reform!" Earl Grey and Lord Althorp were presented on the occasion with the freedom of the city, each in a gold box of 100 guineas value. About 800 guests were present, about 500 of these members of parliament. "The scene presented," says an English paper, quoted in the Atlas, "was such as we have not often before beheld, but such as we certainly hope to look upon again and often!"

Rev. C. C. Colton.—Perhaps no man ever possessed a better tact at writing than the Rev. Mr. Colton; and perhaps no man ever more abused his faculties, or departed more essentially in his practice from his preaching.—His *Lacon* has been considered a masterpiece both in style and sentiment, and has been a model of imitation for more authors than perhaps any other work extant. Even the poor "item" makers of the present day attach a double consequence to any wandering thought which may chance to resemble Lacon.

As the Rev. Mr. Colton has gone beyond the reach of either praise or detraction, an impartial sketch of the leading incidents of his life may not be uninteresting.—He was a fellow of King's College, Cambridge, and afterward minister at Kew. He wrote several small works of little note, but in 1820 he published his celebrated Lacon, which commanded universal admiration. Perhaps no book extant contains more moral truisms in fewer words. For a while he was quite successful in his ministry; but he soon took to gambling and other extravagances, and became involved in debt so that he was obliged to leave England. He has been for about seven years living at Paris in the most pitiable circumstances, among what are denominated the hells, a living monument of the vice of gambling; and he has at last finished his unhappy career and given verity in his dying moments to the following sentiments in Lacon:

"The gamester, if he dies a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide renounces earth to forfeit heaven."—*Lowell Journal.*

Temperance.—We have lately mentioned the patriotic purpose expressed by B. F. Butler, Esq., of Albany, in attempting to prove to the satisfaction of the grocers of this city (and we suppose the same arguments will apply in other cases) that it would conduce to their individual interest to relinquish the sale of spiritous liquors. From the high opinion we entertain of Mr. Butler's talents, this pledge of the attempt is full of hope. Let this desirable demonstration be made, and Mr. Butler will have the immortal honor of achieving a more important triumph than that of Yorktown or of Waterloo.

We have been gratified by observing a recent circular addressed to the proprietors of steam vessels navigating the waters of the State of New-York, on the subject of excluding spirituous liquors from their tables. It comes from a large number of the most respectable and influential citizens, and is intended to call the attention of those whom it addresses to a due consideration of the proposal, trusting that the reasons assigned will command their acquiescence. A single paragraph of the article is subjoined.

"We confidently believe that a respectable majority of travellers would be glad of a change. There are, in this State alone, more than 150,000 individuals who are pledged to abstain from ardent spirits, and at least as many more who practise on the same principles. A great change has been wrought in public opinion, and the community at large is every day becoming more and more interested in this subject. There can be little doubt, we think, that the community in general would not only *not object to*, but would *cordially approve* the alteration suggested. If this be doubted, we beg leave respectfully to propose that the proprietors would, on any day they think proper, take the sense of their passengers, and fairly test their sentiments."

The Atlas gives us an item from a Scotch paper which may fitly be placed next the above.

"The Musselburgh races have been postponed from a dread of the consequences that might ensue, and the Faculty, nearly to a man, are ascribing the return and virulence of the distemper to the intemperate use of ardent spirits. On the first alarm the working classes generally abstained from drinking, but during the lull which followed, too many of them reverted to their old habits, and have of late become worse than ever. This is dreadful, and constitutes a crime so much akin to suicide that it is not easy to draw a distinction. Nor does the evil end here. In murdering themselves, confirmed drunkards actually conspire against the lives of their families and neighbors; and under circumstances so appaling it is melancholy to reflect that educated, rational, and accountable beings should wilfully, recklessly, and wickedly persist in sinking the man, and elevating the beast."

Remarks on the Cholera.—We have abstained a great deal from alluding to the reappearance of the Cholera in the metropolis, under the impression that publicity might do much mischief by creating alarm, and that it would in no sense be productive of utility. It seems, however, that in many instances the precautions which experience has shown to be useful in guarding against attacks are neglected, and that it is better to alarm the timid than to indulge the confident.

It is a singular fact, that although no classes are exempt from the attack of this extraordinary disease, it has lately been more busy with the higher classes than with the ill-fed and wretched portion of the population; so that it can no longer be said, as was observed by a noble duke, four months ago, when speaking of the Reform Bill, that the Cholera was the only thing that respected the aristocracy. It is concluded that no precautions are availing against the disease, considering that the rich and the middle classes possess all those supposed means of warding it off, which are denied to the poor and wretched. This is a dangerous delusion. In the first place, it does not follow that because food and raiment are possessed by the richer classes in abundance, there may not be among them other strong predisposing causes for the attack of the disease. On the contrary, we should say that persons who indulge freely in what are called the comforts of life, and who expose themselves to sudden chills by the change of temperature from a heated ball-room, or a crowded theatre, to the open air, are true Cholera subjects. What filth and poverty may do in one class toward promoting the approach of Cholera, luxury and fashionable dissipation may do in another. Cleanliness and temperance, with, however, a proper use of those gentle stimulants which even the poor can obtain in moderation, will do more toward diminishing the susceptibility to the Cholera, than any other mode of prevention. It must frequently happen, in a disease so eccentric, and the origin of which is so utterly unknown, that no precaution can be availing; but if we were to inquire into the casualties, we should find that three out of four have been their own destroyers.

The necessity of precaution is the more evident as we become convinced that the disease is, when in its confirmed state, really beyond the reach of medicine. We hear a great deal indeed of cures having been effected by this or that mode of treatment, but how do we know that where recovery takes place it is not the spontaneous work of nature? At one time the carbonate of soda, freely administered, was said to effect a cure—at another saline injections into the veins of the patients, on the ingenious supposition that such a process would restore to the blood the peculiar property of which it is deprived by Cholera. But who now places any dependence on saline injections or the use of soda?

The apparent result of a few cases, treated by injections of this kind, did, indeed, seem to promise a mode of treatment as successful as it was ingenious; but it should not be concealed that of the patients who appeared to have recovered, some relapsed, and others died of a new disease—inflammation of the veins, caused by the process, which is at all times a dangerous one, from the great liability of the veins to inflammation, and the probability of admitting atmospheric air, which, even in the minutest quantity, is fatal to the patient.

The medical profession, generally, with a candor which is the result of education, and which contrasts powerfully with the mischievous confidence arising from ignorance, confess that they are baffled by the disease; and without relaxing in investigations which may eventually add to the treasures of science a remedy for the Cholera, they recommend precautionary measures to persons of all classes. This is the true course, and at this particular season of the year, when the rich and the poor are given to over indulgence in the use of fruits, and uncooked vegetables, we would particularly recommend temperance. It may appear strange to some, perhaps, but the assertion is nevertheless true, that for one constitution with which fruit taken otherwise than moderately will agree, there are fifty on which it acts almost as a poison.

The French papers are speculating on the probable duration of the Cholera in Paris and London, and, as to whether it is likely to take up its residence permanently with us. If we are to reason by what we know of other diseases as well as this, we must say that it is highly probable it will be acclimated both in France and Great Britain. There are a variety of diseases now common to Europe, which were unknown some centuries ago, and it is rare indeed that any epidemic can be completely exterminated. With respect to the Cholera, it should be observed that wherever it had appeared once, whether in the East or in Europe, it has made its reappearance under the form and with the character of an epidemic. In some instances, its visit is annual, and its ravages are unvaried—in others it is more eccentric, and uncertain as to time; but where it has once shown itself, there will it be again sooner or late—its seeds, like those of vegetable fungi, being unseen, but always in existence.

From the London Courier of July 13.

N. Y. Atlas.

"*Truth Divine.*"—A journal of our city gives as excellent, "a sparkling" extract from a poet possessed of imaginative powers worthy a nobler use. We insert two stanzas. When will men learn to "remember their Creator?" We saw upon a walk in Pearl-street, on Sunday last, a man with the utmost indifference (chattering gaily with a companion at the time) varnishing a mahogany coffin, that was in a few hours to receive its corpse. In what respect did he differ from the maker of such verses?

Dream!—who dreams
Of the GOD who governs a thousand streams?
Ah, who is this Spirit fine?
'T is WINE, boys, WINE!
God Bacchus is a friend of mine.
O better is he
Than grape or tree,
And best of all good company!

Why doth the bottle stand, boys?
Let the glass run silent round!
Wine should go,
As the blood doth flow,
Its course without pause or sound.
Scorn not wine!—Truth divine
And courage dwell with noble Wine.

What must be the moral taste of the man who in the convivial meeting sings songs like this?

NOTICE.

A stated meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York, will be held at the buildings of the Protestant Episcopal Press, on Wednesday, the 12th day of September instant, at 8 o'clock, P. M.

September 7, 1832. A. O. DAYTON, *Sec'y.*

ACKNOWLEDGMENTS.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

New-York, Aug. 31, 1832.

THE subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union,*" hereby acknowledges the receipt of the following sums, viz.

To connect the Sunday School of ——— Church of Jamesville, Onondaga co., New York, as an Auxiliary,	$2 00
From the said School, to be returned in books,	13 00
From a "Teacher of New Haven," to aid in the publication of Library Books,	3 00
	$18 00

FLOYD SMITH, *Treasurer,*
No. 12 Maiden-lane.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of *Twenty-eight Dollars and forty five cents* from the [Female] Missionary Association of Zion Church, New-York. The Treasurer regrets to inform the friends of this mission that the funds are completely exhausted; and although the benevolent of every denomination have largely contributed to the relief of their necessitous fellow citizens during the recent fearful calamity, yet he trusts, when the fact of an empty treasury is made known to them, and when they reflect that a long and cold winter is fast approaching, requiring extraordinary supplies of food and raiment, many both in the city and in the country who will spare something of their earthly substance to this meritorious object. Besides the Superintendent and instructers, the family consists of one hundred and twenty children, all of whom are dependent on the benevolent for their food and clothing. Donations of every kind will be thankfully received and faithfully applied, if left at the Book Store of Swords, Stanford & Co., No. 154 Broadway, New-York.

JAMES SWORDS, *Treasurer*
Green Bay Mission Fund.
Sept. 4, 1832.

MISS GILBERT'S
BOARDING AND DAY SCHOOL.

MISS ANGELICA GILBERT reopens her School on the 10th day of September present, at No. 113 Bleecker-street. Her card of terms, with the most respectable references, by permission, and to parents of former pupils, will be given on application, personally and by letter. 4w77

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending Sept. 6th, from the following persons, viz:—

Chauncey Goodrich ——— Samuel Gordon, P. M.—A. W. Flint, P. M.—S. Babcock & Co., *with remit.*—Rev. J. McVickar, D. D.—Rev. J. Chapman—Rev. Orange Clark—Rev. P. A. Proal—Rev. Wm. Shelton—Miss Foot—Ven. Archdeacon Wix—Episcopal Watchman—Mary P. De Wins.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending Sept. 6th, to the following persons, viz:—

Ven. Archdeacon Wix, St. Johns, Newfoundland, one parcel, per brig Caroline—Rev. J. Avery, Edenton, N. C., one parcel, per schooner Widow's Son.

PUBLICATIONS FOR SALE AS ABOVE.

A WORD FOR THE CHURCH, consisting of "The Churchman," and "The High Churchman Vindicated," two Episcopal Charges, by the Rt. Rev. John H. Hobart, D.D. with an Appendix of Authorities, and a Preliminary Notice, by George W. Doane, Rector of Trinity Church, Boston. Price 31 cents.

ADVICE TO A YOUNG CHRISTIAN on the importance of aiming at an elevated standard of piety, by a Village Pastor. "Feed my Lambs." Price 37½ cents.

From the British Magazine.

SUPPOSED TO BE SUGGESTED BY HEARING THE EVENING HYMN SUNG.

That evening hymn, so sweet and low,
Seemeth it not, in mournful flow,
To tell of suffering past or near,
The *present* or the *coming* tear;—
Of love misused—of trust betray'd—
Of faded fame—of hopes decay'd—
Of worldly wealth or glory gone—
Of youth with all its promise flown?
Thus doth it speak—that evening hymn—
In the broad arch's shade, to him,
Who, with bow'd head and folded hands,
Wrap'd in his mantle, silent stands!
For this, like ocean wave, to rest
Slow sinks the sigh of that deep breast!
"Hope has decay'd;—but thou dost tell
Of better hope, thou gentle strain!
And youth is gone;—but that is well;—
Youth's *folly* cannot come again:
And I have trusted; and have found
My trust betray'd;—it matters not:
Truth does not grow on mortal ground;
But not in *heaven* is all forgot!
And wealth and power may pass away;
I would not yield to these a sigh:
I had,—I used,—I would not sway,
What love, remembrance, cannot buy.
If aught I had of fame,—'t is now
Forgotten;—let it e'en be so!
The sordid lure to earth would bow
The soul which fain would heavenward go.
My sighs they did not part for these,
The goods miscall'd of mortal land;
I thought but on the troublous seas
Which part me from yon happier strand!
Let hope decay!—let youth be gone!—
Be friendship false, or love untrue!
I had them—prized them—lost each one;
And now their loss I will not rue!
Ah! not to earth that sigh was given,
While thou, sweet voice! dost tell of heaven."

X.

EDUCATION.

SHORT ACCOUNT OF DR. BELL,

BY A FRIEND.

From the Report of the Gower-street Walk School.

It is our melancholy duty to notice the death of that eminent benefactor to mankind, the Rev. Dr. Andrew Bell,—by whose extraordinary labors and power of intellect, a scheme of education was devised, which has been productive of the greatest possible blessings to the rising generation, and especially valuable to the cause of true religion. The Church of England duly estimated the importance of his plan—he was patronised and rewarded by the late Archbishop of Canterbury (Dr. Sutton), and the late Bishop of Durham (Dr. Barrington); the latter prelate, by his munificence, enabling him to exchange his parochial duties for the superintendence of Sherburne Hospital, and thereby affording him ample time to devote to the prosecution of his system.

About the year 1806, previous to his obtaining this great patronage, he was sought out at his living at Swanage, Dorsetshire, and invited by the trustees of the old-endowed school, in Whitechapel, to assist them in arranging an enlarged school—there the beauty and value of the system captivated the present Duke of Cambridge, the then Archbishop of Canterbury, and many other dignified personages. Its exhibition had so powerful an effect upon one gentleman, that, with some assistance, he built the school at Gower's Walk, Whitechapel, for the purpose of showing the advantage of uniting industry with the ordinary elements of education given to the laboring classes, and also of giving to Dr. Bell a place where he could take his stand, and be independently supported in the practice of his admirable invention; for the Doctor had found many difficulties in planting his system, arising partly from its novelty, but mainly from a rooted prejudice in the old masters of schools. Here, supported by the manager, and assisted by the faithful and intelligent master and mistress, he produced a model which, for about two years, greatly promoted his object, and was one of the principal causes which led to the formation of the National Society. The establishment of the Central School soon followed, and very speedily the Madras system spread itself over most parts of the kingdom.

Some time before the school was built, the public were a good deal interested by a Mr. Lancaster, said to be a quaker, by whose perseverance in obtaining from Dr. Bell, at Swanage, various hints about the practice of his system, he (Mr. L.) was enabled to form a large and curious school in the Borough of Southwark; he attracted there all ranks and characters, and made so great an impression by the ingenuity he practised in adopting the leading principles of Dr. Bell's system, and adding some minor practices of his own, that he was induced to assume the character of an inventor; he became the author of what has been called the Lancasterian system; and indeed so little did the public then know of the original author, and so strong are first impressions made upon it, that to this day, both at home and in many foreign countries, the new system is better known by the name of Lancasterian, than that of its real author, who invented it at Madras, in or about the year 1789.

Dr. Bell was possessed of great strength of body, and energy of mind—was well acquainted with the world, and had an extraordinary faculty of penetrating into the human mind; he had acquired considerable learning, and had those agreeable and entertaining qualites that made him very acceptable to general society, but which never superseded his constant habits of early rising and study. He died in his 80th year.

From the time the writer of this report knew him, which was from 1806 to this year of his death, all his faculties were directed to the extension of his system, under the auspices of our Church—he was indefatigable in visiting schools in the day, and writing new editions of his works by night. Though possessed of most ample means, he travelled and he lived most economically; so that, by regular accumulations, his property before his late illness is said to have amounted to full £150,000; of this sum he latterly divested himself of a large portion, partly in support of the Naval School, but chiefly in founding an establishment for education in his native town of St. Andrew's, in Scotland.

This school of Gower's Walk was almost the first which had the honor of being planted by his own hand. Here would he often come and humbling himself to the capacity of a little child, would take a class, and prove his powers by drawing out the infant mind, and giving invaluable lessons to teachers and visiters; he wanted neither cane nor rod, and nothing excited his indignation more than the ignorance or obstinacy of masters, who, in spite of his just and merciful system, would persevere in the use of either. So the school began well, and thus it has continued, and is still a pure model of Dr. Bell's original plan. Its reports for twenty-five years will say what blessings have been communicated, by faithfully following it, to many hundreds of children—the greater part of whom are now settled well in the world, and none, (as far as can be understood) have turned out unworthy members of the Christian community in which they have been nurtured.—*British Magazine.*

FAMILY EDUCATION.

The subject of Elementary Instruction is one upon which too much cannot be written, if the actual stock of knowledge is increased thereby. I conceive that a child is deriving an elementary education in whatever situation he may be placed. Ideas, either correct or erroneous, are continually flowing in upon his mind, and indiscriminately received, and perhaps cherished alike for years, until he has been taught by his own judgment to the contrary. The mind of a child may be compared to the soil of a highly cultivated garden, which always abounds with vegetable life. Those plants which you would produce for use or ornament must originate from genuine seed, previously sown and assiduously cultivated; otherwise, the weeds, which are spontaneous productions and generally more luxuriant, will eventually overtop, and thereby render your plants sickly and unproductive.

So, every correct moral principle which you wish your child to possess must of necessity be first implanted, and your unwearied attention must be bestowed upon it, in order to its becoming well rooted and freed from every impediment to its rapid growth and stability. Then, that odious plant, sin, which is an inherent production, will receive such seasonable checks and clippings as to prevent its overpowering influence, which in other circumstances would render your best efforts abortive. The effect of first impressions upon the mind never becomes wholly eradicated. How important, then, that they should be of such a nature that we could wish that the impress thus made might exist in all its freshness through life!

As a general rule, there is not that *distinction* made by parents between children of *diverse habits* and *dispositions* which in my opinion there ought to be, on the ground that such diversity does exist. There must and do exist different peculiarities of soil, adapted to the nature and quality of different kinds of seed. Is it not precisely so in the moral world? Hence arises the absolute necessity of studying the various dispositions and temperaments of children, so that parents or instructers may well understand the ground they are to work upon. Every mind should have such nutriment administered as will tend to mature and consolidate it, and not, as is too frequently the case in large families, herd them altogether and (if I may be allowed the expression) "stall-feed them all alike." A child of a mild, pacific disposition, will generally need nothing more than the voice of encouragement, to stimulate him to the performance of every duty; while the one who manifests a sullen and revengeful spirit, will continually expose himself to reproof and correction, which must be administered in a firm and dignified manner.

Let us look for a moment at the primary cause from whence arises three-fourths of all the trouble, anxiety, mortification, perplexity and disgrace, which the majority of parents experience from the ill behavior of their children. That there is a radical defect somewhere, daily observation renders evident. That this defect rests mainly with the parent, I shall endeavor to prove.

Has not an excessive fondness for your children in their infantile years caused you to relax in those principles of family government, which you have always seen the propriety of maintaining, and which you would readily affirm you did maintain, notwithstanding a disinterested person could distinguish glaring defects in your system? Are you not almost daily in the habit of promising your children, without reflection, improper indulgences, and threatening them with punishment for trivial offences, when in fact you have at most but a distant idea of performing either of them? Are you not teaching your children, to a very great extent, the first principle of those minor vices incident to human nature, by your own indiscretions? In plain words then, what are you doing daily, but giving them lessons in deceit and falsehood?—lessons which are most faithfully transcribed by thousands—lessons which become as indeliby fixed in the mind, as the sun in the firmament.

In order to acquire and possess the confidence of children, the parent must be scrupulously exact in the performance of all his engagements to them. *Firmness of principle and decision of character are indispensable qualifications in the heads of a family.* Abolish these, and you virtually resign the reins of government into the hands of those unaccustomed to obey, and therefore not fit to govern.

There is a predisposition in the minds of many parents, to grant almost unreservedly the wishes of their children, without reflecting upon the evil which will arise from such over indulgence. The obvious results of thus yielding to their entreaties for improper gratifications will be, an unyielding spirit, which will burst forth whenever their desires are in any manner counteracted. An intelligent child will pull every cord which holds in subjection the feelings of its parent, and it will almost invariably resort to that particular one, the pulling of which has the oftenest effected his purpose.—*Vt. Chronicle.*

PRACTICAL.

HINTS TO HEARERS.

Receive *with meekness the ingrafted word which is able to save your souls.* Despise not men of plain talents who preach the truth, and appear to have your eternal interest at heart. If you choose to converse with your fellow Christians on what you have been hearing, a practice which, if rightly conducted, may be edifying; let your conversation turn more upon the tendency, the spiritual beauty, and glory of those things of God which have engaged your attention, than on the merit of the speaker. We may readily suppose that Cornelius and his friends, after hearing Peter, employed very few words in discussing the oratorical talents of that great Apostle, any more than the three thousand who at the day of Pentecost were pricked to the heart: their minds were too much engaged by the momentous truths they had been listening to, to have room for such reflections. Yet this is the only kind of religious conversation (if it deserve the appellation) in which too many professors engage. "Give me," says the incomparable Fenelon, "the preacher who imbues my my mind with such a love of the word of God, as makes me desirous of hearing it from any mouth."

When your ministers are exposing a particular vice, and endeavoring to deter you from it by the motives which reason and revelation supply, guard against a suspicion of their being *personal.* That they ought not to be so we readily admit; that is, that they ought not to descend to such a minute specification of circumstances as shall necessarily direct the attention to one or more individuals; but if they are not at liberty to point their arrows against particular vices among them, or are expected, lest they should wound, to make a courteous apology, by assuring the audience of their hope and conviction that none among them are implicated, they had better seal up their lips in perpetual silence. It is a most indispensable part of our office to warn sinners of every description; and that we may not beat the air, to attack particular sins as well as sin in the abstract; and if without our intending it, an individual suspect he is principally aimed at, he merely bears an involuntary testimony to our fidelity and skill.

Be careful, after you have heard the word, *to retain and perpetuate its impressions.*—Meditate and digest it in your thoughts; turn it into prayer; in a word, spare no pains to fasten it in your hearts. You have read, dear brethren, of those *to whom the Gospel was preached as well as to us, but the word did not profit them, not being mixed with faith in them that heard it.* Endeavor to exert upon it distinct and vigorous acts of faith, and thereby mingle and incorporate it with all the powers of the mind and all the springs of action. But this you can never accomplish without deep and serious reflection; for want of which it is too often left loose and exposed like uncovered seed, which the fowls of heaven easily pick up and devour. *Then cometh that wicked one,* saith our Lord, *and taketh it out of his heart, and he becometh unfruitful.* How many hearers, by engaging in worldly conversation, or giving way to a vain and unprofitable train or thought, when they leave the sanctuary, lose the impressions they have received, instead of conducting themselves like persons who have just been put in possession of a treasure which they are anxious to secure from depredation. If Satan watches an opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort?

R. Hall.

UNOSTENTATIOUS CHARITY.

There is not a more distinctive or beautiful feature of genuine Christian benevolence, than that it delights in the bestowment of its alms, not to let the right hand know what the left hand doeth. It were to be expected, considering how prominent an ingredient self-righteousness is in the moral constitution of depraved man, that there would be much of liberal giving, and of generous doing in our world, which would seem to court publicity, and to look for its highest reward in the applauses of men. And we cannot suppress the conviction, that this remark applies to the period in which we live, as truly as to any other; and perhaps more than to any other, as this is pre-eminently an age of benevolent enterprise. But no doubt it is a spirit which ought to be checked; for just in proportion as it prevails, it mars the beautiful system of our charitable operation, and counteracts the benign tendency of efforts which might otherwise produce the happiest results.

As the state of our own city for some time past, has rendered it, in an unusual degree, an appropriate field for benevolent operations, we are happy to know not only that this field has been occupied with great energy and success, but that most of the efforts which have brought relief to the wretched, have been marked by the entire absence of every thing like a spirit of ostentation. Among those who have lent themselves most efficiently to this good object, and who have done it in the most silent and unostentatious way, are to be numbered several of our most respectable and influential gentlemen and ladies; they have gone as ministers of mercy into the abodes of the wretched, and have resolutely encountered the dangers of an infected atmosphere, for the sake of carrying relief to the sick and dying inmates of these habitations; and the manner in which they have performed this labor of love, has shown clearly enough that it was done for far higher purposes than an ostentatious display of benevolence. And while we have looked with admiration and delight upon this spirit, coming out in the conduct of some in the highest walks of society, we have seen the same spirit operating with the same simplicity and energy in many of the humbler walks of life; we have known of *their* unremitted attentions to the sick and the dying, the fatherless and the friendless; and we doubt not that in many instances, so unostentatious have been their good deeds, that there is scarcely any other record beside that which may exist in the Lamb's book of life, and in the hearts of those who have been relieved by their charity. When we see the spirit of benevolence shining forth in noble gifts and sacrifices from the opulent and honorable, we do not, we cannot repress the sentiment of admiration; but we are never to forget that the widow with her mite, may be as truly charitable and as much entitled to our respect and commendation, as are the rich with all their abundance. He who will ultimately try all our deeds of charity, will decide the measure of our benevolence, not merely by the amount which we have contributed, but by the spirit in which our contributions have been made.

Let it not be inferred from any of the above remarks, that we are averse to a *proper* degree of publicity being given to benevolent actions. We are aware that men are strongly influenced by example; and that the exhibition of a benevolent spirit in one individual, may be instrumental in awakening the same spirit in many others. Hence it may be proper that the efforts which are made in the different departments of public charity should be extensively known;—but we insist that if they are to be *made* known, it should be by others, and not by the individuals who make them. Wherever a spirit of ostentation happens to be manifested, or indulged in connexion with almsgiving, the whole benefit which the example might otherwise secure, is lost; and it is hardly necessary to add that the individual in whom this spirit appears, is the greatest loser. Let any individual or number of individuals trumpet their deeds of mercy abroad, with an air of boasting or self-righteousness, and there are few who read or hear the account of what they have done, but will be disgusted; and there is danger that charity herself will almost appear unlovely from being seen in such a revolting association. On the other hand, let those who administer relief to the wretched, or perform other offices of good-will, go forth to their work in the spirit of humble and unostentatious benevolence; let it be their grand aim to do good, satisfied that what they do should be known only to Him who seeth in secret, and who searcheth their hearts, and while they will find in their daily experience the legitimate comfort of true charity, they need have no apprehension that their example will be in vain; for all who see them will take knowledge of them that they have the true spirit of their Master.—*Alb. Journal and Tel.*

For the Churchman.

REPROOF.

Chiding for occasional errors, or foibles, is not the office of friendship among equals. In the careful parent, forming the habits and so the whole character of his child, the case may perhaps be otherwise. But he who by a long and careful study of his friend's character, discovers his habitual faults, his prominent and besetting weaknesses or sins, and with a kind fidelity reproves them, has done that for which nothing but the same important offices can at all repay him.

For the Churchman.

SHOWING OUR FAITH.

Some one has observed, that as it is probable Satan can know the state of man's heart only by his conduct, and that as we can judge of another's inward character (for to a certain extent we are obliged sometimes to do this) only by our knowledge of their history; so can we know *our own hearts,* our own state and character, by no other means. We have indeed the advantage of that information which we derive from consciousness, and this will be an incalculable help in the work of self-inquiry; but no reliance is to be placed upon any thing except deductions from our history,—the detail of ourdaily conduct,—and every man should be studious, therefore, to *prove to* himself his faith *by his works.* The heart is deceitful above all things. It is possible to be careful "hearers of the word" and not "doers," deceiving *ourselves.*

CONFLICTING CLAIMS.

When a duty to God is to be performed, not even the ties of relationship should be suffered to interfere. Christ has shown us by his example (Luke viii. 19–21) that the service of God must have the preference); and he has illustrated his own words, "Whoever loveth father or mother more than me, is not worthy of me."

And as it is sometimes a duty, on one side, to *show* this preference, as it may be a case of self-denial, to which the Christian is called,—so it is a duty, on the other side, to *allow* this preference without grudging or repining, and not put a stumbling-block in the way of those we love. Friends and relations are sometimes placed in a dangerous alternative, when they must either offend those dearest to them on earth, or act unfaithfully toward their Father who is in heaven. Let all "therefore follow after the things which make for peace, and things wherewith one may edify another."—*Bp. Sumner.*

DEVOTIONAL.

HEAVEN A STATE OF PURITY.

It may seem to be saying nothing, to say of heaven, the soul is without sin, without spot or blemish, there. But the man who has once felt the misery of a polluted nature, will think differently. He will feel as he reads this text, 'here is the blessing my heart aches for. This is the heaven in which I long to be—a holy world; a world where I can be tempted no more, and sin no more; where I can breathe an atmosphere that is not tainted, and breathe it without ever tainting it; where I may rest from the conflict that now wearies my inmost soul, cast away all watchfulness and fear, give the desires of my heart their widest and fondest range, and yet never wound my spirit nor offend my God.'

How highly St. Paul himself estimated this heavenly purity, we may infer from his dwelling so much on the idea of it. He mentions it, and then he repeats the mention of it, and then, not satisfied, he repeats it again; heaping up words as though he found words too poor to describe it, too weak to come up even to his conceptions of its blessedness. The Church is first 'sanctified and cleansed;' then it is 'without spot or wrinkle, or any such thing;' and at last it is 'holy and without blemish.'

All these expressions convey nearly the same meaning. 'Spots' impair the moral beauty of the Church; they consequently shall be cleansed away. 'Wrinkles' are signs of decay, and feebleness, and suffering;—not one of them shall be left. The soul shall wake up in immortal youth; vigorous as well as pure; with every power in full activity, able to execute the commands of Jehovah, to enter into his joy, to stand before his throne, and to serve him in his temple. 'Blemishes' are defects. In our present state we are wanting in every thing. In heaven, every defect shall be supplied; nothing shall be missing in us, which can bring glory to our Redeemer or happiness to ourselves. Taken together, the words convey this idea, that the Church, in its future state, shall be free from sin and from all the consequences of sin. No remnant, or effect, or stain, or trace, of the accursed thing shall be left on it. It shall be as pure as though sin had never come near it; still indeed bearing the marks of the process it has undergone, still testifying to a wondering universe of saving mercy and renewing grace, but showing forth these operations of its God, not by the incompleteness of his work, but by the elevation to which he has raised it, the depth of its humility, and the fervor of its songs.

But there are different standards of purity, and some of us may be ready to ask, 'According to what standard is the future holiness of the redeemed to be measured? In whose estimation will it be complete?' Oh the riches of Jehovah's goodness, and oh the power of Jehovah's Spirit'! It will be complete in his estimation, in whose sight his own 'heavens are not clean,' and who 'charges his very angels with folly.' To be sinless in our own estimation would be nothing;—thousands of the ungodly have attained to this even on this wicked earth: to be deemed pure by our fellow sinners would still be nothing: to stand spotless in the sight of angels might satisfy an angel's mind; but the purity of the ransomed spirit will soar high above all this. It will be faultless in his presence, who sees things as they are; 'to whom all hearts are open and from whom no secrets are hid;' and faultless not when viewed by him at a distance, but brought into his immediate presence, placed as it were in comparison with him, in the full blaze of his glory. Is this language too strong? The Holy Spirit has employed language like it. 'Now unto him,' says St. Jude, 'that is able to keep you from falling, and to present you faultless'—where! 'before the presence of his glory; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever.'—*C. Bradley.*

FEELING AND SENTIMENT.

There are two men of my acquaintance, of nearly the same age, property and standing in society, one of whom is a man of feeling, and the other a man of sentiment. Sentiment is rather a more gifted man than Feeling, writes and talks well, and on no subject does he speak so often and so well, as on the duty of doing good to each other. Feeling never wrote a paragraph in a newspaper, nor spoke where ten people could hear him; but there is not a cellar or garret in —— street that he has not been into, and there are hundreds of people who pray for him every day of their lives. Sentiment is the admiration of his acquaintances: Feeling the delight of his friends. No better illustration can be given of the difference between them, than was shown in their conduct on one particular occasion. A mutual friend of theirs had died suddenly, under circumstances of peculiar affliction, and leaving a large family nearly destitute. Sentiment heard of his death as he was going to an evening party, where he spoke of his departed friend and of the irreparable loss to his widow and children in such a way, as to bring tears into the eyes of all who heard him; but in a short time the conversation turned upon other subjects, and Sentiment became as lively and entertaining as ever. Feeling also heard of it as he was going to this same party, and turned about and went home, for he loved his friend too well to feel in the mood to join in a gay crowd while he was yet unburied. The next day Sentiment sat down and wrote a beautiful letter to the bereaved widow, while Feeling went about and collected a subscription for her use. Sentiment published an eloquent obituary notice of his friend, while Feeling paid his funeral expenses. Feeling adopted one of his sons, and educated him, while Sentiment named one of his own after him.—*New England Magazine.*

Boston Recorder.

THE NEW-YORK

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